

Combined Working Document

Sigla

M ('Milan') = Milan P113supp (850-900)
P ('Paris') = BNF lat. 989 (10th) - Often illegible, unfortunately.
Q (Next letter after P for 2nd Paris Ms) = BNF lat. 17625 (10th). Ends in chapter 6.
O ('Orleans') = Orleans BM 342 (10th)
W (Next letter after V) = Vatican lat. 5696 (10-11th) - Starts in ch. 2.
B ('BSB') = Munich BSB Clm 3711 (early 11th). Switches to Falconius text part way through chapter 12.
G ('AnGers') = Angers BM 802 (11th) - has lacuna so copy of D? Looks like copy in ch.8 - layout the same on the page. But in chs 1-6 it's a copy of B! And BNF lat. 12600 may be a copy of G.
D = Darmstadt 344 (11th)
L ('Lateran'?) = Vatican lat. 1197 (11th) - In Beneventan hand
V ('Vatican') = Vatican lat. 1271 (12th) - Starts ch. 2, Ends in ch. 8. Often only ms that gives the same reading as the early edition.
A (Corsi's siglum) = Ms. Berlin theol. lat. qu. 140 (11th) - Used by Corsi.
C (Unused letter) = BNF lat. 18303 (4th quarter of 11th)

Mom. =

Lipp. =

Fal. =

Corsi =

Mai =

BNF lat. 2627.

A sentence in ch.15 is omitted in: O, P, C, Rouen 1383 (11th - Miracles only), BNF 5360 (14th), BNF NAL 2335 (14th), Wien 12831 (15th) - this must be a family group marker.

Are M and A a bit of a family also, agreeing against P, Q, O etc.?

I have relied mainly on the first 4, but consulted later mss as a control. The editions are also collated. Early on, when I had access to few sources, I made use of Mai's epitome, and I have retained notes of some of these readings.

Title:

** "Incipit praefatio in vita sancti nicholai" - M; "prologus in vitam beati nicholai episcopi" - Mom.; "incipit prologus in vitam nicolai episcopi et

confessoris" – Mai; "Vita Sancti Nicolai Episcopi, Et Confessoris, Ex B. Methodio, per Johannem Diaconum Ecclesiae sancti Januarii" – Lipp., Fal.

The Life of St Nicholas, Bishop of Myra, by John, Deacon of the church of St Januarius.¹

[BHL 6104]

Chapter 1. Prologue.²

Sicut omnis materies,** si ab imperito artifice constructa fuerit, non solum deformitatis verum etiam et ruinae** damna patitur, ita scripturarum series, si a viro indocto** promptula verbositate ordinata fuerit, non a venusti tantum sermonis facundia, sed etiam ab intellectus corrueat altitudine.

** "materies" – all; "materia" – Mom., Lipp., BN Alcobaca 414 (with correction "materies").

** "etiam et ruinae" – Fal., Corsi, M, P, Q, O, B, G, L, A, C; "etiam ruinae" – Mom., Lipp., D; "etiam aerumpnae" – Mai. "etiam & ruinae" – C (the "&" seems added later).

** "a viro indocto" – Mom., Lipp., Fal., P, Q, O, B, G, L, C; "ab indocto" – Corsi, M, D, A, BNF lat. 196.

Just as any material construction built by an inexperienced craftsman is condemned not only to inelegance, but even to structural shortcomings, so a series of written words, if arranged by an uneducated man with a quick verbosity, will fall down, not only in charm of speech but also in depth of understanding.³

Quod ego Johannes indignus Diaconus, servus Sancti Januarii, multum devitans, tibi me saepius roganti, frater Athanasi, rusticitatis obstaculum** opponebam.

** "obstaculum" – Fal., Corsi, M., P, Q, B, G, D, L, A, C, BNF lat. 196; "obstaculo" – O; om – Mom., Lipp.;

I, John, an unworthy deacon, a servant of St. Januarius, was carefully avoiding this, and when you very often were asking me, Brother Athanasius, I used to place in opposition the obstacle of my rustic simplicity.

¹ Translated by Roger Pearse. This would have been very much more difficult without the work of Dr. Pasquale Corsi in editing and translating the text into Italian. Fr. Gerardo Cioffari of the Centro Studi Nicolaiani very generously provided access to this.

² The headings have been added by the translator.

³ There are several double-meanings here. "materia", material object, can also mean "subject matter, theme". construere can also mean "collected". deformitas can mean "lack of good taste".

Sed dum** mihi crebris in precibus, illud Apostolicum ingereres: "Caritas omnia vincit," tandem aliquando, assensum praebui, ut propter devotionem, quam te erga sanctissimum Dei famulum Nicolaum, a progenitoribus habere gaudebas, nativitatem, et vitam, atque miracula, quae per eum Dominus gessit, Latinis explicarem sermonibus.**

** "dum" – M, P, Q, B, G, D, L, A, C; "cum" – edd., O, BNF 196;

** "Latinis explicarem sermonibus" – "to explain in Latin words" – M, P, Q, O, B, D, L, A, C, BNF 196, Corsi, Mai;

"Latinis explicare sermonibus aggressus sum", "I have undertaken to explain in words" – Mom. ("aggressus sum" appears to be a gloss);

"Latinis explicarem auribus atque sermonibus" "to explain in Latin words and to Latin ears" – Fal.;

"latinis explicare miraculis atque sermonibus" – G; **unintelligent changes**

But when in frequent requests you thrust upon me the apostolic words: "Love overcomes all things", at length I gave my assent, on account of the devotion towards the most holy servant of God, Nicholas, which you were proud to have from your ancestors, to set forth in Latin words his birth, his life, and the miracles which the Lord did through him.

VARIANT: inclamationem

Verum, quia scio me penes liberalissimos** magistros inefficacis esse sermonis, ideo deprecor omnes, qui hujus operis studiosi lectores accesserint, ut non facillimam prorumpant inclamationem,** et me indoctum meque** judicare inertem incipiant.

** "liberalissimos" – Mom., Lipp., Corsi, M, P, Q, O, B, G, D, L, A, C;

"literatissimos" – Fal.;

** "inclamationem", "crying out against" – Fal., M, P, Q, O, B, G, D, L, C;

"in cachinnationem", "in immoderate laughter" – Corsi, A, Linz 473 (13th), Munich Clm 12642 (14th); "in vocem" – Mom., Lipp.;

** "meque" – Mom., Mai, M, P, Q, O, B, G, D, L, A, C; "neque" – Fal.;

But since I know that I am of ineffectual speech, in the opinion of the most liberal teachers, I therefore implore all who shall come to be earnest readers of this work, not to rush into too easy criticism and begin to judge me as uneducated and incompetent.

Dent, rogo, veniam aetati, dent et naturae. Enim vero** quantum percurrens lustrum, natura fragilior, plus discere quam scribere aliquid appetebam.

** “enim vero” – Mom., Corsi, Mai, M, P, Q, O, D, L, A, C, BNF 196; “etenim vero”, “in truth, however” – Fal., B, G; **G as copy of B**

Let them, please, make allowance for my age and to my nature. For indeed, as I am not yet twenty-five years old,⁴ and weaker by nature, I was eager more to learn than to write anything.

VARIANT: et laudem

Sane ortum sancti hujus et vitam, ex laude** quam Methodius Patriarcha, Argolico stylo, cuidam Primicerio, Theodoro nomine, se roganti, de eo est prosecutus, summam breviterque studuimus carpere.

** “ex laude” – Fal., Corsi, B, G, D, A, BNF 196;
“et laudem” – Mom., Mai, M, P, Q, O, L, C.

However we have tried to extract, summarily and briefly, the origin of this saint and the life out of the eulogy which the Patriarch Methodius composed⁵ about him in the Argolian style⁶ to a certain Primicerius** named Theodorus, who was asking him to.

** A high-ranking Byzantine imperial or church official.

Caetera quoque miracula eius, ex aliis doctoribus sumentes, magis sensum** quam verba**, protulimus.**

** “sensus” – Lipp., Fal., M, P, Q, O, B, G, D, L, C; “sensu” – Mom.; “ea sensu” – Corsi, A;
** “verba” – Mom., Lipp., Fal., M, P, Q, O, B, G, D, L, C; “verbo” – Corsi, A;

** Mom. and Lipp. print this sentence after the next sentence, “Si cui ...congruunt”. No other edition or manuscript does so.

I have also brought in his other miracles, taking from other teachers more the sense than the exact words.⁷

Si** cui forte displicet haec nostra brevis narratio, mittimus eum ad Graecorum phalerata commenta, quae tanto,** de eo largius dixerunt,** quanto illi et in genere et in sermone** congruunt.**

⁴ Lit. “still running through my fifth lustrum.” A “lustrum” is a period of time, usually five years. From this we learn that John is not yet 25 years old.

⁵ “prosequor”. DMLBS 6: “c to pursue (a subject in discourse or writing), to (go on to) describe; d (absol.) to go on (about a subject), discuss (as follows), continue.” I.e. compose.

⁶ I.e. in Greek.

⁷ This sentence is perhaps a gloss, justifying the addition of extra material on the end. Falconius note b adds that these “miracles taken from other teachers” are not genuine; and that they were added later, by those who divided the text into lections.

** “Si” – Mom., Fal., Corsi, M, P, Q, O, B, G, D, L, A, C; “Quod si” – Lipp.
 ** “quae tanto... quanto” – all; “tacito illi” – BNF 196;
 ** “dixerunt” – Fal., M, P, Q, O, B, G, C; “disseruntur” – Lipp.; “disserunt” – Corsi, A; “asserunt” – D; “edisserunt” – L;
 ** “in genere et in sermone” – Mom., Lipp., Corsi, M, P, Q, O, B, G, D, L, A, C, BNF 196; “genere et sermone” – Fal.;

** The next two sentences are omitted from O, resuming with “His ita”.

If this our abbreviated narration displeases anyone, I send him to the flowery commentaries of the Greeks, which, the more extensively they speak about him, the more they repeat themselves** in both content and language.⁸

** Lit. “agree, coincide.”

Excessum vero eius, qualiter saeculo** abierit, ideo non scripsimus quia nusquam illum invenire potuimus.**

** “saeculo” – P, Q, B, D, A, C; “e saeculo” – M (but “e” a correction); “a saeculo” – Fal., Corsi, Mai, G, L; “e seculo sanctus” – Mom., Lipp.;

** This sentence omitted in O.

But I did not write about his departure, how the saint passed from this world, for this reason, because I could not find that anywhere.

VARIANT: sede/aede

Sed cur eius finis obstinatius inquiritur, cum tantae virtutum operationes** indicent eum, post vincula carnis postque luteam domum liberum, volasse ad aethera, et in sede** coelesti cum Christo triumphare perenniter?**

** “virtutum operationes” – Fal., Corsi, M, P, Q, B, G, D, L, A, C; “virtutes operationum” – Mom., Lipp.;

** “sede” – Mom., Lipp., Fal., Corsi, M, G^{corr}, D, A, BNF 196; “aede” – Mai, Q, B, G^{orig}, L, C; unreadable – P;

** This sentence omitted in O.

But why is his ending so obstinately inquired about, since deeds of such power show that he has flown to heaven, released from the bonds of the flesh and the house of clay, and on a heavenly throne triumphs eternally with Christ?

NEW PARA IN CORSI TRANSLATION, not in L, nor M or P

⁸ Falconius places this sentence in square brackets and adds a note, “d) In Lipomano semper desunt, quae hic, et inferius, edimus uncinata. sic [.]” = “In Lippomano’s edition there are often things missing which, here and below, we give in brackets, thus [.]”

His ita praemissis, rogamus te, monache Dei, cunctam postulare congregationem, ut, fuis precibus, pariter obtineatis a Domino, quatenus** mihi imperito scribendi tribuat facultatem.

** "quatenus" -Fal., Mai, Corsi, M, P, Q, O, B, G, D, L, A, C; "ut" -Mom., Lipp.;

So, having said this, we ask you, O monk of God, to exhort the whole community, so that, pouring out your prayers together you may obtain from God that He may bestow on my inexperienced self the ability to write.

Qui** cum voluerit, non tantum linguas infantium facit disertas, sed et brutorum animalium, ora** resolvit in verba loquentem.

** "qui" - Mom., Lipp., Corsi, M, P, Q, B, G, D, L, A, C; "quia" - Fal., O

** "ora" - Mom., Lipp., Corsi, M, P, Q, O, B, G, D, L, A, C; "ac" - Fal.;

Who when he wishes, not only does he make the tongues of infants eloquent, but also those of brute animals, and opens their mouths⁹ to speak words.

Tu deinde, frater mi, specialiter, huius sancti patrocinium pro nobis petere non desistas**, ut ea quae de illo scribere praesumimus, non humano, sed divino sint approbata iudicio.

** "petere non desistas" - Mom., Lipp., Corsi, Mai, M, P, Q, O, B, G, D, L, A, C; "non desistes" - Fal.

You then, my brother, in particular, may you not stop praying for the protection of this saint for us, so that the things which I presume to write about him may be approved, not by human but by divine judgement.

Et sicut multos ex eius protectione gavisos legimus, ita nos meritis illius, ex antiquo hoste ereptos, et ab inimicis tutos fore**, laetemur.

** "fore" - all; "esse" - Fal.

And just as we read that many rejoiced at his protection, so may we rejoice in his merits, having been rescued from the ancient enemy, and protected from our enemies.

Titles:

⁹ "resolvere", DMLBS d., open mouths.

** "Explicit praefatio. Incipit Vita Sancti Nicholai Archiepiscopi" – M;
"Incipit vita Sancti Nicholai. Episcopi" – P;
"Explicit Prologus. Incipit Textus Vitae" – Q;
"Vita Beati Nicholai Episcopi" – Mom.;
"Incipit vita beati Nicholai episcopi" – Lipp.
"explicit prologus incipit vita" – Mai; om. – Fal., Corsi.

Chapter 2. Birth of St Nicholas.

[BHL 6105]

Nicolaus itaque ex illustri prosapia ortus, civis fuit Patarae urbis, quae, una ex nobilissimis Lyciae provinciae civitatibus, tanto quondam famosissima** rutilabat, quantum** et populoso frequentabatur accessu. **

** "quondam famosissima" – Fal., Corsi, Mai, M, P, Q, O, G, D, L, A;
"quendam fame" – Mom., "quondam fame" – Lipp.
**"tanto...quantum" – Fal., Corsi, M, O, B, G, A;
"tanto...quanto" – Mai, P, D, C, BNF 2627, Munich Clm 12642;
"tantum ... quantum" – Mom., Lipp., L;
**"et populoso frequentabatur accessu" – all; "populosa frequentabatur" – Fal. This looks like an editorial emendation.

Nicholas, therefore, born into an illustrious family, was a citizen of the city of Patara, one of the most noble cities of the province of Lycia, which once glittered, being** as famous as it was also crowded from the accession of many people.

** "being" added for English readability.

VARIANT: modo/nunc

Modo** peccatis exigentibus, parvissimi ad instar** redacta oppidi, raro incolitur habitatore.¹⁰

** "modo" – Mom., Lipp., Fal., Corsi, M, P, Q, W, B, G, D, L, V, A, C, BNF lat 5572, Vat.Arch.Cap.A5, L, Firenze Plut.20.2, many others;
"nunc vero" – O, Cambridge CCC 9, Balliol 216 (13th), BNF 1864 (14th), BNF 2627 (11th), Durham (12th), Vat.lat.9668 (12th), Vat. reg. lat. 529 (12th), Wien 12831 (15th);
"modo vero", w/ "vero" added above line – BNF 5296C (13th);
(compared all mss on disk on 1/5/23)
** "ad instar" – Fal., Corsi, M, P, Q, O, W, B, G, V, A, C; "instat" – Mom.;
"instar" – Lipp., D, L;

But lately because of its sins¹¹, reduced to the likeness of a tiny town, it is lived in by few inhabitants.

¹⁰ Mai omits the remainder of chapter 2.

De qua, quia se occasio praebuit, licet in exordio videamur facere digressionem, tamen, quia multis reor** illud profuturum, aliquid** magni prodigii, sicut per successionis seriem, fama usque ad nos manavit**, ad posteros transmittere curamus**.

** "reor" – Mom., Lipp., Corsi, M, P, Q, O, W, B, G, D, L, V, A, C; "remur" – Fal., the plural.

** A leaf missing after this in O.

** "manavit"; "manabat" – Fal.;

** "curamus" – Mom., Lipp., Fal., Corsi, M, P, O, W, D, L, V, A, C;

"curavimus" – Q; "curabo" – G; "curabimus" – B;

Concerning this – because the opportunity has presented itself, although we may seem to make a digression at the beginning, yet, because I think that it is beneficial to many, – we are arranging to transmit to posterity a kind of great prodigy, just as the report came down to us through a series of persons in succession.

NEW PARA IN CORSI TRANSLATION, and in Lipp.

Est enim penes** urbem eandem**, quidam locus campestris, qui ita totus creberrimis rimis**, sicut** vetus discinditur** indumentum**, et ex hiulcis** meatibus, per diem fumum emittit teterrimum; per noctem vero, quasi ferrarii fornax, ignivomam vaporat flammam.

** "penes" – all; "per" – B, G; **Interesting variant**

** "eandem" – Mom., Fal., Corsi, M, P, Q, O, W, B, G, D, L, V, A, C;

"tandem" – Lipp.;

** "ita totus creberrimis rimis" – Fal., Corsi, M, P, Q, W, B/G ("discinditur" moved before "rimis"), D, L ("rimis" erased), A, C ("rimis" omitted but space left); "ita totus creberrimis incendus" – O (emendation by scribe?); "totus stagrosae creberrimis flammae alluvionibus ita dissolvitur": "which is thus completely destroyed by the most frequent floods of stagnant flame" – Mom.; "totus flagrosae creberrimis flammae alluvionibus ita dissolvitur" – Lipp., V (but "fragrose" moved after "creberrimis");

** "sicut"; "sic" – W (forgot "~" in "sic~");

** "discinditur" – Fal. (who notes variant "scinditur" "in Vatican ms."), Corsi, M, B (different word order), G (ditto), D, A; "scinditur" – Mom., Lipp., P, Q, O, W, L, V, C;

** "indumentum" – Corsi, M, P, Q, W, B, G, D, L, A, C; "vestimentum" – Mom., Lipp., Fal., O, V;

** "hiulcis" – Lipp., Fal., Corsi, M, P (without h), O (with "hi" above line), W,

¹¹ A famous phrase in the crusading era, when failures were attributed "peccatis nostris exigentibus." E.g. P. Valentin, "God Wills It! Supplementary Divine Purposes for the Crusades according to Crusade Propaganda," *Journal of Ecclesiastical History* 70 (2019), 472-486.

B, G, D, L, V (no “h”, “i” above line), A; “hiuleis” – Mom.; ?ulsis – P; “ulcis” – C;

For there is in the vicinity of the same city, a certain area of the plain, which is so completely covered with most frequent fissures¹², just like the tears in an old garment, and out of the gaping channels it emits a foul vapour during the day; but during the night, like a blacksmith’s furnace, it emits a burning flame.

Cuius natura dicitur esse ut, si quislibet**, experientiae causa, manus propius adhibuerit, ardorem quidem** sentit, sed nullam patitur adustionem.¹³

** “quislibet” – Fal., Corsi, M, P, Q, O, W, B, G, D, L, V, A, C; “quis” – Mom., Lipp.;

** “quidem” – Mom., Lipp., Fal., M, P, Q, O, W, B, G, D, L, V, C; om. – Corsi, A;

It is said that its nature is that, if anyone, for the sake of experience, places his hands quite close, he does indeed feel the heat, but suffers no burns.

NEW PARA IN CORSI TRANSLATION

O mira Domini pietas, ** mira clementia!

** “O” – added Corsi, A; om. – all;

O the wonderful goodness of the Lord, the wonderful mercy!

Qui, cum sit omnipotens, cui nemo audet dicere, “Cur ita facis?”, non statim scelestos percutit, nec perdit in crimine, sed nunc paterno blanditur affectu, nunc tyrannicas intonat minas; crebro etiam et** claris exterritat** signis, ut tandem de malefactis** paeniteat,** ne justo iudicio dignas persolvant** vindictas.**

** “etiam et” – a John feature.

** “exterritat” – Lipp., Fal., Corsi, M, P, Q, O, W, G, D, L, V, A, C; “exinritat” – Mom., maybe for “exirritat”?; “excitat” – Bruges BP 402.

** “malefactis”; “malis factis” – G, B; Mom., Lipp. insert “eos” after this.

** “paeniteat” – Mom., Lipp., Corsi, Fal.; “paeniteant” – P, M, W (abbrev over a in “~eat”), B, D, G, L, A, C.

NB: “Paeniteat” is an impersonal passive, taking the accusative of the person who feels – scelestos – so “they may repent”.

¹² This is the reading of the manuscripts and most editions. Unusually the Mombricitus edition is different: “which is thus completely destroyed by the most frequent floods of stagnant flame”.

¹³ Vat. Arch.Cap.S.Pietro.A3 omits the rest of chapter 2.

** “persolvant” – all; “persolvat” – Fal.;

** All the rest of chapter 2 is omitted in W. A few words follow before the start of chapter 3: “sic in his qui in diluvio perierunt et in sodomitis fecisse legitur.” – “It is read that it happened so among those who perished in the flood, and among the sodomites.” In Wien ONB 416 (12th c.), Linz 473 (13th), Klosterneuburg 701 (14th), and Munich Clm 12642 (14th), the next few sentences in chapter 2 are omitted, resuming with “Ecce nunc.”

Who, although He is almighty, to whom no one dares say, “Why are you doing this?”, does not instantly strike down the wicked nor destroy them in mid-crime, but sometimes He coaxes them with paternal affection, sometimes He thunders terrible threats; often he even terrifies them with visible signs, so that they may at last repent of their wrongdoings, and not pay the penalties due by a just verdict.

Sic sic** quondam filiis Dei cum filiabus hominum, contra eius voluntatem, coeuntibus, jussit Noe arcam construere, cuius, saltem formidine territi, ab injusta desisterent copulatione.

** “sic sic” – Fal., Corsi, mss; “sic” – Mom., Lipp;

So in just this way formerly, when the sons of God were uniting with the daughters of men, contrary to His will, He commanded Noah to construct the ark, in order that, at least terrified by fear, they would desist from unlawful intercourse.

VARIANT: vindice aqua

Sed quia nullo modo se coercuerunt, vindice aqua, totus periit mundus.**

** “vindice aqua, totus periit mundus”. – “...by a judgement of water, the whole world perished” - Fal., Corsi, P, Q, O, B, G, D, L, A, C, + Balliol 216 (13th), Berlin theol lat qu 140 (11th), BL Harley 3097 (1124), BNF lat. 196 (12th), BNF lat. 1864 (14th), BNF lat. 2627 (11th), BNF lat. 5308 (12th), BNF lat. 5573 (12th), BNF lat. 5624 (13th), Bruges BP 402 (13th), Cambridge CCC 9 (11th), Durham B.IV.14 (12th), Fribourg L 5 (13th), Vat. arch A.5 (11th), L (11th), Vat.reg.lat.477 (12th), Vat.reg.lat. 496 (11th), Wien ONB 12831 (15th);

- “vindicta aquae, totus periit mundus” – “..., overcome by water, the whole world perished” - M, BNF lat. 1765 (13th), BNF lat. 5572 (11th);

- “aquosa eos perdidit vindicta, qua totus etiam periit mundus” – “..., a watery judgement destroyed them, in which the whole world also perished” - Mom., Lipp., V;

- “et vindice aqua, totus periit mundus” – B, the “v” of vindice is inserted;

- "vindice aqua, totus pene mundus periit" – BNF lat. 5284 (13th ex), BNF lat. 5345 (13th ex).

But because they did not restrain themselves in any way, by a judgement of water, the whole world perished.

Gomorrhaeos nimirum et Sodomitas tanta sustinuit patientia, ut descendere** et videre dignaretur, utrum opere, an** non, suas compleverint actiones.

** "descendere" – Mom., Lipp., M, P, Q, D, C; "descenderet" – Corsi, O, B, G, L, A; "descendet" – V;

** "an non suas" – M, P, Q, O, B, G, D, L, A, C; "an secus" – Fal., Corsi; "an nefario operi reluctarent, an suas" – V; "suas" – Mom., Lipp.

Indeed he endured the Gomorrahites and the Sodomites with such patience that he deigned to come down and see whether or not they had filled up the full number of those actions.¹⁴

Cui Abraham obvians, amica exegit colloquutione, ut pro** decem justis, non perderet universos.

** "pro" – all; "si pro" – C;

Meeting him, Abraham asked him in friendly conversation not to destroy everyone if there were ten righteous men there¹⁵.

Quid ergo? Numquid veritas fefellit Abraham? Absit.

** "absit" – Lipp., Corsi, M, P, Q, O, B, G, D, L, V, A, C; om. – Mom.

What then? Did the Truth deceive Abraham? God forbid.

VARIANT: pudorem/odorem

Sed nullo ibi, nisi Loth, reperto justo, et hoc ipso de medio eorum ablato, caeteros in sulphuris iudicavit** examine. Et merito, ut qui putorem** suae actionis longe lateque disperserant, congruo demolirentur foetore.

** "iudicavit", "condemned" – Fal., Corsi, M, P, Q, O, B, G, D, L, A, C;
"vindicavit", "punished" – Mom., Lipp. – probably misreading the ms.

¹⁴ "actio" can also mean sexual activity. Cf. Gen. 18:21. "Descendam, et videbo utrum clamorem qui venit ad me, opere compleverint; an non est ita, ut sciam." – "I will go down and see whether they have done according to the cry that is come to me: or whether it be not so, that I may know."

¹⁵ Lit. "for the sake of ten righteous men".

** “putorem”, “stink” – Fal., Corsi, D; “odorem”, “odour” – Mom., Lipp., B, G, L, V; “pudorem”, “shame” – M, O, A, C^{corr}; “pedorem”, “filth” – P, Q, C;

But when no righteous man was found there, except Lot, and when he himself was removed from the midst of them, He condemned the rest by the judgement of brimstone. And rightly so, so that those who had spread the stink of their action far and wide might be destroyed with a fitting stench.

Ecce nunc, et infelices accolae civitatis praedictae, quia omnem persecuti** sunt luxuriam, omnibusque se subdiderunt illecebris, ad emendationem, misericorditer, signum tremendae vindictae acceperunt.

** “persecuti” – Fal., Corsi, M, Q, O, B, G, D, V; “secuti” – L; “prosecuti” – Mom., P, A, C, probably all from misreading an abbreviation; “prosequuti” – Lipp.;

See now, the luckless inhabitants of the aforementioned city, having pursued every luxury, and devoted themselves to every pleasure of the flesh**, mercifully, in order to correct them, have also received a sign of tremendous vengeance.

** DLMBS b.

De quibus datur intelligi, quod si ulla se poenitudine redarguissent, nequaquam horribili** plecterentur exterminio. Heu, heu** pestis iniqua!

** “horribili” – Mom., Lipp., Fal., Corsi, P, Q, O, B, G, D, L, V, A, C; “terribili” – M;

** “heu heu” – all; “heu” – O;

Concerning them, it must be understood that, if they had rebuked themselves with any penitence, by no means would they have been punished with horrible extermination. Alas, alas, O wicked plague!¹⁶

Tales sunt tuae retributiones, talia tua dona, ut quos male** illicis**, male et** perire facias.

** “male”, all; “malis” – Fal., probably typo reflecting “illicis”.

** “illicis” “entice” – Fal., M, P, Q, O, B, G, D, L, A, C; “suades” “lead astray” – Mom., Lipp., V;

** “et”, all, including Fal., and A; “etiam” – Corsi gives “etiam” by mistake

Such are your rewards, such are your gifts, that those, whom you entice in a bad way, you also cause to perish in a bad way.

¹⁶ Luxury, whom he addresses as if a person in the next lines.

Veniet, veniet, crede mihi, dies illa, quando et tu et tuus auctor, diabolus, aeterno dampnemini incendio.

** "dampnemini" – Corsi, M, Q, O, B, G, D, A, C; "dampnabimini" – Mom., V; "damnabimini" – Lipp.; "damnabitur" – Fal.; "damnemini" – P; "dampnamimi" – L;

It will come, believe me, that day will come, when both you¹⁷ and your author, the devil, will be condemned to eternal fire.

Cuius similitudinem ignis praefatae urbis habet, qui ardet, et non penitus** exurit.

** "penitus" – Lipp., Fal., Corsi, M, P, Q, O, B, G, D, L, V; "poenitus" – Mom. (=typo);

The fire of the aforesaid city has a similarity to this, which burns, and does not burn away.

Haec compendiose digessisse, nulli sit onerosum.

** "digessisse" – Mom., Lipp., Fal., Corsi, M, P, O, B, G, D, L, V, A, C; "dixesse" – Q (scribal correction);

Let it be a burden to no-one, that I have briefly summarised these things.

Variant: viro

Nunc ad ea, quae de sancto viro** inchoavimus, accingamur.

** "viro" – Mom., Lipp., M, P, Q, O, V, C; om. – Fal., Corsi, B, G, D, L, A;

Now let us put together what we have started concerning the holy man.

Chapter 3. His Parents and Upbringing¹⁸

Praefata vero** urbe adhuc multa plebium generositate referta, parentes eius inter catervas potentum quanto** honorificentia celebrabantur, tanto, supernae patriae accensi desiderio**, magis caelestis quam terrenae dignitatis gloriam appetebant.

¹⁷ Luxury.

¹⁸ BNF lat 196, f.10: De nobilitate et religione ipsius parentum. – On the nobility and religion of his parents.

** “vero” – Mom., Lipp., Corsi, M, P, Q, W, B, G, D, V, A, C; “ergo” – Fal.; om. – L; “Prisca temporum serie: cum adhuc patera civitatis multa esset plebium generositate referta...” – O.
 ** “quanto” – Corsi, P, D, L, A, C; “quanta”. – Fal., M, Q, O, W, B, G, V, A, C^{corr}; “quanto maiore” – Mom., Lipp.;
 ** “accensi desiderio” – Mom., Lipp., Corsi, M, P, Q, O, W, B, G, L, V, A, C; “accensis desideriis” – Fal.; “desiderio” – D;

Now the aforesaid city was still crowded with many of the best sort¹⁹ of people, and his parents, the more they were celebrated with great honour among the ranks of the powerful, the more they sought the glory rather of heavenly than of earthly honour, afire with the desire of a heavenly homeland.²⁰

NEW PARA IN CORSI TRANSLATION

Re vera enim, cum essent nimium locupletati, nullius honoris insignia, nulliusque** summae disponere** moderamina voluerunt, sed omni studio continentium se lege vincientes, caelibem vitam actitare satagebant.

** “nulliusque” – Fal., Corsi, M, P, Q, O, W, B, G, L, A, C; “nullius” – Mom., Lipp., D, V;
 ** “disponere” – Fal., Corsi, M, P, Q, O, W, B, G, D, L, A; “dispositionis”, “rank” – Mom., Lipp.; “dignitatis” – V, C;

For in fact, although they were very rich, they did not want any insignia of public office, nor to control the reins of power** of any position of the highest rank, but, binding themselves with all zeal to a rule of continence, they strove to practise a celibate life.

** Cf. CLAUDIAN, *de Consulatu Stilichonis*, iii. 150-173; l. 164: “Assyrio, Medoque tulit moderamina Perses”; **moderamina** = *the reins of power*; lit. *a means of managing*. <https://www.gutenberg.org/files/28890/28890-h/28890-h.htm>

NEW PARA IN CORSI TRANSLATION

Et mirum** in modum, cum in** primaevio juventutis flore hunc solum genuissent filium, cunctis se voluptatibus abdicarunt,**

** “mirum in modum” – all; “nimirum in modum” – Q; “miro in modo” – V;
 ** “in” – all; “enim” – V;

¹⁹ “generositate”, the high born, the nobility.

²⁰ ~~If we read “quanta”, with the earliest mss, rather than “quanto”, we could treat “tanto” as an adverb to “accensi” and read: “his parents were celebrated with great honour among the ranks of the powerful, (and), so much afire with the desire of a heavenly homeland, they sought the glory more of heavenly than of earthly honour”.~~

** From this point on, until much later, P is increasingly unreadable. One side of the page shows wear.

And in an admirable way, when in the first flower of youth they had begotten this only son, they renounced²¹ all pleasures of the flesh,

et inter suas praeces, quas frequenter in Domini templo fundebant, hunc** solum superstitem,** hunc non tantum divitiarum, quantum et morum flagitabant haeredem.

** "hunc" – all; om – Mom., Lipp.;

** "hunc non tantum..." – all, C^{corr}; "hunc tantum..." – Q, V, C; "rerumque suarum flagitabant heredem." – O.

and in their prayers, which they frequently poured out in the temple of the Lord, they asked that this sole descendant, should be the heir not so much of their riches as also of their morals.

Quorum** vota, Deus, ex alto prospectans**, haud petitioni eorum defuit.

** "quorum" – Mom., Lipp., Corsi, M, P, Q, O, W, B, G, D, L, V, A, C;

"horum" – Fal.;

** "prospectans" – Mom., Lipp., Corsi, M, Q, O, W, B, G, D, L, V, A, C;

unreadable – P; "prospiciens" – Fal.;

God, looking down from on high on their wishes, did not disregard their petition.

NEW PARA IN CORSI TRANSLATION

Nimirum, qualis futurus esset puer, in ipso, ut** ita dicam, primordio nativitatis eius, monstrare dignatus est**.

** "ut" – Lipp., Fal., Corsi, M, P, Q, O, W, B, G, D, L, V, A, C; om. – Mom.

** "m. d. e." – Mom., Lipp., Fal., M, P, Q, O, W, B, G, D, L, V; "m. d. e. dominus" – Corsi, A; "dominus monstrare dignatus est" – C; ("dominus" is probably a gloss).

He** deigned to reveal clearly what kind of boy, in himself, he was going to be, so to speak, from the very beginning of his birth.

** The Lord; some mss. have a gloss "dominus" here.

²¹ Lit. "removed themselves from all pleasures of the flesh."

Enim vero,** cum matris adhuc lacte aleretur, coepit bino in hebdomade, die** quarta scilicet**, et sexta feria, semel bibere mammas: et hac vice contentus tota die sic permanebat.**

** “enim vero” – Mom., Lipp., Corsi, M, Q, O, W, G, D, L, V, A, C; “ipse autem” – Fal.; “et enim” – B;
** “die”; om. – W; “diebus” – D;
** “scilicet”; om. – D;
** W omits the rest of chapter 3.

In fact while he was still being fed with his mother's milk, he began, twice a week, namely on the fourth and sixth day, to drink from the breasts only once, and so he remained satisfied with this amount all day long.

NEW PARA IN CORSI TRANSLATION

Quis, rex** immense Deus, quis unquam mortalium ex omnipotentatus tui** operibus, audet disputare**?

** “rex” – Fal., Corsi, M, B, G, D, L, V, A; “es?” – Q, O, C; “rerum” – Mom., Lipp.; N.B. “Rex immense deus” are the opening words of Dracontius, *Satisfactio*.
** “ex omnipotentatus tui” – “because of the works of your omnipotence” – Fal., Corsi, M, P, Q, O, B, D, L, V, A, C; “ex omnipotentatus tuis” – G; “de omnipotentiae tuae” – “with the works of your omnipotence” – Mom.;
** “disputare” – Mom., Lipp., Fal., P, Q, O, B, G, D, L, V, A, C^{marg}; “dicere?” – Corsi, C; “dicere, cur ita facis?” – M.

Who, O God, immeasurable king, who of mortals ever dares to argue with²² the works of your omnipotence?

Quis non contremiscit tuam magnificentiam, qui vocas ea quae non sunt tamquam** ea quae sunt?

** “tamquam” – Mom., Lipp., Corsi, M, O, B, G, D, L, V, A, C; “tamque” – Fal., Q (= “ta~q~”, probably misreading abbreviation).

Who does not tremble at your magnificence, who call upon things which are not as if they are?

Ecce novi Zachariae vatis**, ecce alterius Elisabeth filium**.

²² Possibly: “speak about”.

** “vatis”, i.e. “Behold the new prophet (born) of Zechariah” – Fal.,Corsi, M, P, Q, O, B, G, D, L, A, C; “vates” – Mom.,Lipp., V;
** “filium” – Fal., Corsi, Q, O, B, G, D, L, V, A, C; “filius” – Mom., Lipp., M;
The accusative is probably by analogy to Greek.

<https://latin.stackexchange.com/questions/16214/construction-with-ecce>

Behold the son of a new Zechariah the prophet, of a second Elizabeth!²³

Ille teneris in membris, immo in utero matris**, Spiritu Sancto est repletus; hic fascia involutus, quibus valebat impensis, ejusdem Spiritus Sancti templum aedificabat.²⁴

** “matris” – all; om. – Fal.; (just accident, probably)

The former was filled with the Holy Spirit in his childhood,²⁵ and even in his mother’s womb; the latter, wrapped in a swaddling band, likewise built a temple of the Holy Spirit at whatever expense he could.

Ille de anu parente, Christum indice prodit; hic de juvene matre, Christum ab infantia est secutus.

The former, born of an elderly parent, precedes Christ as a sign; the latter, born of a young mother, followed Christ from childhood.

Absit enim**, ut nos,** quamquam ineffabilis meriti sit apud Deum iste sanctus, beato illum aequiparemus Johanni.

** “enim” – Fal., Corsi, M, P, Q, O, G, D, L, V, A, C; “tamen” – Mom., Lipp.;

** “ut nos” – Mom., Lipp., Fal., Corsi, P, Q, G, D, L, V, A, C; “ut” – M; O moves “ut nos” after “sanctus”; “utrius” – B;

God forbid, however, that we, although this saint was of ineffable merit before God, should put him on a level with the blessed John.

Cum Dominus dicat, “Inter natos mulierum, non surrexit major Johanne Baptista.”

As the Lord says: “Among those born of women, there has not arisen a greater than John the Baptist.”²⁶

²³ John the Baptist was the son of Zechariah and Elizabeth.

²⁴ The rest of the chapter is omitted by Mai.

²⁵ Lit. “in his tender limbs”.

²⁶ Mt.11:11; Lk.7:28.

Sed ut fragiles in quantum possumus, et quibus** possumus verbis, laudamus** magnalia Dei.

** "et quibus possumus" – all, D; om. – M, B, G. First indication that G is not always a copy of D.

** "laudamus" – Mom., Fal., Corsi, P, Q, O, B, D, L, A, C; "laudemus" – Lipp., M, G, V;

But we, as we are able, weak in so much, and with what words we are able, praise the great works of God.

VARIANT: papillas/mamillas

Quis enim audit** parvulum** in die semel, et non amplius, papillas** bibere matris, et facile credit?

** "audit" – Mom., Lipp., Corsi, M, P, Q, B, G, D, L, A, C; "audiat" – Fal. (from misreading the "t" as "a" in Beneventan?); "audivit" – V;

** "parvulum" – Mom., Lipp., Corsi, M, P, Q, O, B, G, D, L, V, A, C; "puerulum" – Fal.;

** "papillas" – Mom., Lipp., Fal., P, Q, O, G, L, C; "mamillas" – Corsi, M, B, D, V, A; Sign of G not always from D

For who hears that a little child drinks from his mother's nipples once a day, and no more, and easily believes it?

Quis non obstupescit, tanto percussus auditu?

Who is not astounded, struck by hearing such a thing?

VARIANT: intentio/contentio

Sed si dominum in evangelio dicentem attendimus, "Pater meus usque modo operatur, et ego operor", omnis abscedit incredulitas, omnisque sopitur intentio**.

** "intentio" – Mom., Fal., Corsi, M, L, V, A; "contentio" – Lipp., P, Q, O, B, G, D, C;

But if we pay attention to the Lord speaking in the gospel, "My Father works until now, and I work;"²⁷ all unbelief departs, and every objection is put to sleep.

NEW PARA in Lipp.

²⁷ John 5:17.

Chapter 4. His Way of Life²⁸

VARIANT: *vestigiis/vestigia*

Puerilibus igitur annis, ut Patriarcha Jacob, simpliciter domi transactis, coepit bonae indolis adolescens esse, et non, sicut illa aetas assolet, lasciviam** complexus est mundi. Sed nunc** parentum comitatus vestigiis**, nunc solus ecclesiarum terebat limina, et quod ibi de scripturis**, patulo advertebat auditu, non immemor, armariolo condebat pectoris**.

** "lasciviam" – Fal., Corsi, M, Q, O, B, G, D, L, V, A, C; "lascivias" – Mom., Lipp.

** "nunc"; om. – V;

** "vestigiis" – Mom., Lipp., Fal., P, O, D, L, C; "vestigia" – Corsi, M, Q, G, A; "e vestigia" – V;

** "scripturis"; add "sacris" – V;

** "condebat pectoris" – Fal., Corsi, M, Q, O, B, G, D, L, V, A, C; "pectoris recondebat" – Mom., Lipp.;

So having passed his boyhood years with simplicity at home, like the patriarch Jacob, he began to be a young man of good character, and he did not, as is customary at that age, embrace the license of the world. But sometimes accompanied, in the footsteps of his parents, sometimes alone, he trod the thresholds of the churches, and there, not forgetful, he stored in the cabinet of his heart what he was listening to,²⁹ with open ears, concerning the Scriptures.

NEW PARA IN CORSI TRANSLATION

Ubi autem utroque parente orbatus est, saepius illud evangelicum ante suae mentis ducebat oculos**,

** "ducebat oculos" – Fal., Corsi, M, P, O, W, B, G, D, V, L, A; "oculos ducebat" – Mom., Lipp., Q, C;

Then when he was deprived of both parents, he often put before the eyes of his mind that gospel saying,

"Nisi quis renunciaverit omnibus quae possidet, non potest esse meus discipulus," et cum anhelaret ad perficiendum, quod pio vertebat in pectore, juvenilem** formido coepit titillare mentem, ne favoralis** percelleret aura, quidquid pro Christo facere disponebat.

** "juvenilem" – Fal., Corsi, M, Q, O, W, B, G, D, L, V, C; "juvenilis" – Mom., Lipp.;

²⁸ BNF lat. 196 has a capitulum: De sancta conversatione et de cogitatione renuntandi sancto.

²⁹ Lit. was attentive to.

** “favoralis” – Fal., Corsi, M, Q, O, W, B, G, D, L, V, C; “borealis” – Mom.;
“secularis” – Lipp.;

“Unless a man renounce all that he possesses, he cannot be my disciple,”³⁰ and when he was out of breath trying to bring about what he was turning over in his pious heart, dread began to shake his youthful mind, for fear that a puff of applause should ruin whatever he was determined to do for the sake of Christ.

Haec** secum ad Deum vero cunctum desiderii sui pandens velamen, deprecabatur, ut ille, qui habet omnem scientiam, inspirare dignaretur ei**, quatenus de tantis sibi** relictis opibus sic ordinaret, ut, muta** laude humana, conspectui placeret divino.

** “haec” – Mom., Lipp., Corsi, M, P, Q, O, W, B, G, D, L, V, A, C; “hoc” – Fal.

** “inspirare dignaretur ei” – Corsi, M, Q, W, B, G, L, A, C, BNF lat. 3791; “inspirare dignetur ei” – Fal.; “inspiraret” – Mom., Lipp.; hard to read – O; “ei inspiraret et” – V (“ei” added later); inspirare dignaretur ut muta laude” (omitting “ei... ordinaret”) – D; This lacuna in D proves that G is not simply a copy of D.

** “sibi” – Fal., P, Q, O, W, B, G, L, V, A, C; om. – M.

** “muta” – Fal., Q, O, W, D, L, A, C (corrected from “non multa”); “motu” – M; “nulla” – V; “multata” – B, G (“I” is a correction);

Then in private, drawing back every veil of his longings before God, he prayed that He who has all knowledge would deign to inspire him, in order that he might so arrange things concerning the great wealth which had been left to him, that he might be approved in the divine presence with no human praise.

Chapter 5. The Three Virgins - The First Dowry³¹

Talia eo cogitante, accidit, ut quidam convicaneus eius, nimium locuples, ad tantam veniret** inopiam, ut** nec etiam** necessaria vitae haberet.

** “veniret” – Mom., Lipp., Corsi, M, P, Q, O, B, G, D, L, V, A, C; “deviniret” – Fal., W, BNF. lat. 5360;

** “ut” – Mom., Lipp., P, Q, O, W, B, D, L, V, C; “quod” – Fal., Corsi, M, G, A;

** “nec etiam” – Fal., Corsi, M, P, Q, O, W, B, G, D, L, A, C; “nec” – Mom., Lipp.; “nec iam” – V (probably from “&iam”, as in B, and losing the &);

³⁰ Luke 14:33.

³¹ Lipp. and Corsi begin chapter 5 here. Falconius starts chapter 5 later with “Inventa ergo”, part way through the story, but this is probably simply a mistake during the printing process: Falconius is so careless with the chapter numbering that he has two chapters both labelled “XVII”! BNF lat. 196: “qualiter trium puellarum execrabilem redemit infamiam” – “how he redeems the execrable infamy of the three girls”.

While he was considering such things, it happened that one of his overwealthy fellow-citizens fell into such poverty that he did not even have the necessities of life.

VARIANT: Ingruente

Quid plura? Ingruente** inedia, tres virgines, quas habebat filias, quarum nuptias etiam ignobiles spernebant viri, fornicari constituit, ut earum saltem infami commercio, infelicem ageret vitam.

** “ingruente” – Mom., Lipp., Fal., M, Q, O, W, B, G, L, V, C; “ingrediente” – Corsi, D, A (but correction ingruente);

What more can I say? With his hunger increasing, he decided to prostitute his three virgin daughters, whose hands in marriage even humble men were spurning, so that by their infamous trade he might at least carry on his unhappy life.

Proh pudor! extemplo fama mali** tanti** - qua non aliud** velocius ullum, mobilitate viget - totam perculit ** urbem, et multiplici populos ** sermone replebat**.

** “mali” – Corsi, M, O, W, D, L, V, A; “malum” – P, Q, B, G, C;

** “tanti” – all; om. – C;

** “aliud” – Corsi, M, P, Q, O, W, B, G, D, L, V, A, C; om. – Mom., Lipp., Fal., BNF lat. 5360;

** “perculit” – M, P, Q, O, W, B, G, D, L, V, A, C; “pertulit” – Mom., BNF lat. 5360; “percurrit” – Lipp.

** “populos” – Corsi, M, P, Q, O, W, B, G, D, V, A, C; “omnes” – Mom.; “populum” – Fal., L; “eam” (“and it filled it with much talk”, i.e. the city) – Lipp.;

** “replebat” – Mom., Lipp., Corsi, M, P, Q, O, W, B, G, D, L, V, A, C;

“replevit” – Fal.;

Sentence omitted in Mai.

Shame on him! Immediately the report of such an evil – nothing else spreads faster than that, or with more rapidity, – demoralised the whole city, and it filled people with much talk.

VARIANT: vir/sanctus

Quod ubi sanctus** comperit **, condoluit miserrimo homini, atque, virginum execrans stuprum, decrevit omnino, ex suis abundantibus, eorum supplere inopiam, ne puellae nobilibus ortae natalibus, lupanaris** macularentur infamia.

** “sanctus” – Fal., Corsi, M, W, B, G, D, L, A; “vir sanctus” – P, Q, O, C; “sanctus Nicholas” – Mom., Lipp., V; (both obvious additions).

** “comperit” – Fal. Corsi., M, P, Q, O, W, B, G, D, L, A, C; “reperit” – Mom., Lipp., V;
** “lupanaris” – Fal., Corsi, P, Q, O, B, G, C; “lupanari” – Mom., Lipp., M, W, D, L, V, A. At this point we see M and A are a bit of a family, agreeing against P, Q, O etc.

When the holy man discovered this, he sympathised with that most miserable man, and, deploring the defilement of the virgins, he decided to replenish completely their poverty out of his abundance, so that the nobly-born girls should not be defiled by the infamy of the brothel.

Sed cum nollet alium sui** facti, nisi Christum, habere contemplatorem, coepit explorare temporum vices, quo** id sic operaretur, etiam ut eos lateret, quibus fiebat.**

** “sui” – Fal., Corsi, M, P, Q, O, W, B, G, D, L, A, C; “in suis” – Mom., Lipp., V;
** “quo” – Mom., Lipp., Fal., Corsi, P, O, W, B, D, L, V, A (=q^o id), C; “quod” – M, Q, G (probably originally copyist mistake from abbreviated “quo id”, as in A);
** “etiam ut eos lateret, quibus fiebat,” – Fal., Q, O, W, L;
“ut etiam eos lateret, quibus fiebat,” – Corsi, P, A, B, G, D, A, C;
“etiam ut eos quibus fiebat lateret.” – M;
“etiam ut eos lateret, in quibus fiebat,” – V;
“ut etiam eos lateret, quibus benefaceret; Taliaque secum voluens aiebat,” – Mom., Lipp.;
W omits all text after this sentence until “Nacta ergo.

But as he was unwilling to have any observer of his own deed other than Christ, he began to explore the different times at which this might be done in such a way,** as to also be unknown to those for whom it was being done.

** Mom. and Lipp. instead: “as to be unknown to those to whom he did a service; and turning over such things in his mind he said to himself:”.

NEW PARA IN CORSI TRANSLATION

Eja** famule Dei! Exime pauperiem patris, exime filiarum scortationem**!

** “Eia” – Mom., Lipp., P, Q, O, G, L, V, C, BNF 5630;
“Eia nunc” – Fal., Corsi, M, B, D, A, BNF 196; G is NOT a copy of D at this point.
** “scortationem” – P, Q, B, G, C, BNF 196, BNF 5630;
“scortatione” – C (copyist forgot the abbrev. mark);
“scortum” – Mom., Lipp., Fal., Corsi, M, O, D, L, V, A; (probably from an earlier abbrev.)

Hurry, O servant of God! Relieve the father from poverty, release the daughters from prostitution!**

** Lit. "Banish the poverty of the father, banish the prostitution of the daughters". Translated following Corsi, "libera dalla povertà il padre, sottrai dal meretrice le figlie!"

Tellus tuae** mentis, hactenus sancto excolta vomere, duplum subito prorumpat in fructum, ut ex uno, famelici satietur ingluvies, et ex alio, virginum redimatur incestus.

** "tuae" – Mom., Lipp., Corsi, M, P, Q, O, B, G, D, L, V, A, C; "tua" – Fal.; (the copyist probably didn't see the abbrev. mark)

Let the soil of your mind, hitherto cultivated with a holy ploughshare, suddenly burst forth into twin fruit, so that from one, the mouth of the hungry is satisfied, and from the other, the unchastity of the virgins is bought off.

Non occultes serentis Christi fruges, quae carent zizania.

Do not hide the fruits sown by Christ, which are free from weeds.

Aperi thesaurum tuum, ubi pietatis gazae resultant**. Nec paveas adulationis fomitem, quia non exurit flamma vitiorum divitias quas approbat Christus.

** "pietatis gazae resultant" – Mom., Lipp., Corsi, M, O, B, G, D, C; "pietatis gaza resultat" – Fal.; "pietas gazae resultat" – Q; "tuae pietatis gaza resultat" – V;

Open up your treasury, so that the royal treasures of godliness result.** Don't be dismayed at the crackling** of adulation, because the flame of the vices does not burn up the riches which Christ approves.

** The sense is "use your gold to buy heavenly riches".

** Lit. tinder, woodchips. The sense is the irrelevant noise that these make when lit.

Non timet illa aedificatio ignem aeternum, quae fabricatur opifici summo.

That building does not fear eternal fire which is built by the supreme craftsman.

Rumpe morulas omnes, opus perface bonum, ut videant, immo sentiant, homines**, et glorificent patrem tuum, qui in caelis est.

** “homines” – all; “omnes” with correction – V;

Break through every delay, complete the good deed, so that men may see, indeed feel, and glorify your Father who is in heaven. **

** Beginning of chapter 5 in the Falconius edition.

NEW PARA in Lipp.

VARIANT: Nacta ergo

Nacta ergo** cuiusdam noctis hora**, sumens non modicum aurum,** ligansque in panno, perrexit ad** domum viri; Quam** undique circumspiciens, per fenestram quae competens videbatur, clam intro projecit**, clamque discessit.**

** Falconius defers the beginning of chapter 5 until here, for no good reason. Probably just carelessness by the printer, who further down likewise gives two miracle stories the same chapter number.

** “nacta ergo” – M, W, G, L, BNF lat.3791;

“nactus ergo” – Fal.;

“acta ergo” – Corsi, D, A, BNF 196 (easily derived from Nacta where N is in margin as in W);

“nacta cuiusdam ergo” – B;

“notata ergo” – P, Q, C, BNF 5360, BNF 2627;

“notata igitur” – O;

“infamiis notata igitur” – Mai;

“inventata ergo” – Mom., Lipp., V; **Big variant**

(Note that abbreviated ergo = g with o above; igitur = g with i above.)

** “hora” – Mom., Lipp., Corsi, M, P, Q, O, W, B, G, D, L, V, A, C; “horam” – Fal.;

***“aurum” – Mom., Lipp., Corsi, M, Q, O, W, B, G, D, L, V, A, C, BNF 2627;

“ille auri” – Fal.;

** “ad domum” – Fal., Corsi, M, Q, W, B, G, D, L, V, A, C; “domum” – Mom.,Lipp.;

** “quam” – Fal., Corsi, M, Q, W, B, G, D, L, V, A, C; “qui” – Mom.,Lipp.;

** “intro projecit” – Fal., Corsi, M, P, Q, W, B, G, D, L, A, C; “introjecit” – Mom., Lipp., V;

** W omits the next few sentences and restarts with “mane itaque facto”.

So when the hour of a certain night arrived, he took not a little gold, and wrapping it in a cloth, he went to the man's house; he secretly threw the gold inside, through a window which seemed appropriate, after looking from all sides, and secretly departed.

MY PARA BREAK

VARIANT: O novi iacob strophā

O novi Jacob strophā! ** Ille commentatus ** est, qualiter Laban, mercedem non amitteret; hic autem, ut coelestibus non privaretur commodis.

- ** "O novi iacob strophā" – M, Q, O, B, G, D, V, A, C, BNF 196, BNF 2627, Cambridge CCC 9 (with "a" over the "i" of "novi");
(unreadable, but "...strophā") – P;
"O nova iacob strophā" – Corsi;
"O novam iacob stropham", "O Jacob, a new trick!" – Mom., Lipp.;
"O novi iacob stropham" – L;
"O pueri iacob stropham", "O Jacob, the trickery/cunning of a young man!" – Fal.; Cf. Jerome, *Quaest. Heb Ad Gen.* 30.32-3. **Big variant**
- ** "commentatus est", "devised" – Fal., Corsi, M, Q, O, B, G, A;
"commentatus est", "prepared" – Mom., Lipp., D, V, C, BNF 196;
"com~tus" – L; (probably the origin of the other two, an abbreviation that confused people)

O, the cunning of the new Jacob!³² The former made preparation, with Laban, to avoid losing wages, but the latter did so to avoid being deprived of heavenly rewards.

VARIANT: quiverit

Ille in canalibus decorticas ponebat virgas, ut varia quaeque acciperet; ** hic, ** ut Elysii ** varia ** oblectamenta quiverit ** adipisci, aedis intra ** claustra, ligatum projecit obrizum. **

- ** "acciperet" (receive) – Mom., Lipp., Corsi, M, Q, B, G, D, L, V, A, C;
"conci-peret" (conceive) – Fal., O (? or "ent"?);
"conci-perent" – BNF 2627 = the reading of the Vulgate for Gen. 30:32-3;
- ** "hic" – Mom., Corsi, M, Q, O, G, D, L, V, A; "hi" – Fal.;
- ** "elysii" – Fal., Corsi, M, Q, O, L, A, C; "heliysiis" – Mom.; "helisei" – D, V;
"coeli" – Lipp., B, G;
- ** "varia" – all; "superna" – B, G;
- ** "quiverit", "be able" – Mom., Q, O, V^{corr}, C, BNF 2627; "quiret" – Lipp., M, A (but with mark indicating abbrev for "quiverit"), D, BNF 196; "quaeret", "strive for" – Corsi; "valeret", "succeed" – Fal., L; "posset" – B, G; "qui

³² John the Deacon appears to have in mind a passage in Jerome's "Hebrew Questions on Genesis": "Itaque Jacob novam stropham commentus est, et contra naturam albi et nigri pecoris, naturali arte pugnavit" (Jerome *Quaest. Heb Ad Gen.* 30.32-3) "Jacob therefore invented a new trick, and by natural art fought against the nature of the white and black cattle". John the Deacon seems to have written "novi Jacobi strophā", but the Vulgate version has influenced the text. The reference is to Gen. 30 in the Vulgate.
<https://www.biblegateway.com/passage/?search=Genesis%2030&version=VULGATE;DRA>

vidit" – V^{orig};

** "intra" – Fal., Corsi, M, Q, O, B, G, D, L, V, C, BNF 2627; "inter" – Mom., Lipp.; "int~~" – A;

** "proiecit obrizum" – Lipp., Fal., M, P, Q, O, B, G, D, L, V, A, C; "proiciet obrizum" – Mom. (probably typo for "projecit"); "proiecit aurum obryzum" – Corsi, A^{corr}, C^{gloss}; . At this point G is being copied from a manuscript more like B, not like D.

The former³³ placed the peeled rods in the watering-troughs, so that each animal might receive³⁴ vari-coloured offspring; the latter, so that he might be able to obtain³⁵ the many joys of Elysium³⁶, threw a bag** inside the confines of the building.

** "bag"; A gloss "aurum" in ms. A indicates "bag of fine gold".

Hic est**, magister bone, tuus non surdus auditor, qui jussis obtemperans tuis, duo implevit precepta:

** "est" – Fal., Corsi, M, Q, O, B, G, D, L, V, A, C; "est Jesu" – Mom., Lipp. (a gloss, obviously);

The latter, O good Teacher³⁷, is your not inattentive listener, who, in obedience to Your commands, has fulfilled two commandments:

et miseratus est hominem mendicum**, et opus sic peregit**, dexteræ** ut ignoraret sinistra.

** "hominem mendicum" – all; "hominis mendici" – C; "homini medico" – B, G;

** "peregit" – Fal., Corsi, M, Q, O, B, G, D, L, A, C, BNF 196, BNF 2627;

"prodidit" – Mom., Lipp.; "suppetit" – V;

** "dexteræ" – Mom., Fal., Corsi, Q, O, B, D, L, A, C; "dextera" – Lipp., G, V; "dextrae" – M; "dextra" – BNF 196;

he has both taken pity on the beggar, and also he has completed the work in such a way, that the left hand had no knowledge of the right hand.³⁸

NEW PARA IN CORSI TRANSLATION and BNF2627 and in Lippomano

³³ Jacob.

³⁴ Or "conceive" (Falconius). Summarising Gen. 30:37-39 :

<https://www.biblegateway.com/passage/?search=genesis+30%3A36-39&version=DRA;VULGATE;NIV>

³⁵ Mom. "be able to obtain", Fal.: "succeed in obtaining", Corsi: "strive to obtain".

³⁶ i.e. Heaven.

³⁷ I.e. Jesus.

³⁸ Cf. Mt.6:3.

Mane itaque facto, cum surrexisset** homo, aurumque reperisset illud,** dirigit primum, ac tum** quanto gestivit gaudio, quantasque Deo gratias egit; si quis vellet, ex obortis** eius lacrymis, quas magnitudo laetitiae fuderat, advertere potest.**

** "surrexisset" – all; "surrexerit" – V;

** "illud;" – Lipp., Corsi, M, Q, O, B, G, D, L, V, A, C; "ille" – Fal.; om. – Mom.;

** "ac tum" – Corsi, M, D, L, A; "actum" – Q, W, B, G, C; "hac tum" – O; "ac tunc" – Mom., Lipp., Fal.;

** "obortis" – Fal., Corsi, Mai, P, Q, W, G, D, A, C, BNF 2627; "ob hortis" – M; "ob ortis" – O, B, L; "abortis" – V; "huberibus" – Mom., Lipp.;

** W skips the remainder of the chapter, starting again with "Celebratis igitur". Mai stops following the text here, and instead ends the chapter with: "Tradidit itaque per providentiam sanctissimi viri marito priorem filiam, quam antea conatus tradere voluit infelici stupro." – "And so, by the providence of the most holy man, he delivered to marriage his first daughter, whom he had previously attempted to deliver to wretched dishonour."

In the morning, therefore, when the man had arisen, and had discovered that gold, he at first stood frozen**, and then he exulted with so much joy, and he gave such great thanks to God; if anyone wanted to, they could realise this from his flowing tears which the magnitude of his joy had poured out.**

** Understanding "dirigescere" as "derigescere", become stiff with fear or amazement.

** Mai stops following the text here, and instead ends the chapter with: "Tradidit itaque per providentiam sanctissimi viri marito priorem filiam, quam antea conatus tradere voluit infelici stupro." – "And so, by the providence of the most holy man, he delivered to marriage his first daughter, whom he had previously attempted to deliver to wretched dishonour."

Quando dunque si fece giorno, essendosi l'uomo alzato e avendo trovato quell'oro, dapprima si sentì gelare; poi, se qualcuno avesse voluto sapere quanta gioia provasse e quanti ringraziamenti facesse a Dio, lo avrebbe potuto, dal fiume di lacrime che la grande gioia gli faceva versare.

So when day broke, the man having got up and found that gold, he at first felt frozen; then, if someone wanted to know how much joy he felt and how many thanks he gave to God, he could have done it, from the river of tears that great joy made him shed.

NEW PARA IN CORSI TRANSLATION

Tamen** aliquantisper sciscitandus est vir iste, de inopinata** sua** exultatione.

** “tamen” – Mom., Lipp., M, Q, O, B, G, D, L, A, C, BNF 196, BNF 2627;

“tandem” – Fal., Corsi; “tunc aliquantulum per sciscitandus” etc. – V;

** “inopinata” – Mom., Lipp., Fal., M, L, C^{corr}; “inopina” – Corsi, A, BNF 2627; “inopia” – P, Q, O, G, D, V, C, BNF 196; “inopiae suae” – B; most of these are from a bad abbreviation of inopinata.

Both “inopinata” and “inopina” mean “unexpected”. “inopia” = “weak” (ADJ), or “poverty” (N).

** add “et” – P, Q, O, V, BNF 196;

Now,** just for a moment, we must ask that man** about his unexpected rejoicing.**

** At this point in the text, each chapter seems to be a bit of the story of St Nicholas, followed by a moral reflection upon it, as if the text has been divided into *lectiones* in a church service. Are the reflections even by John, we may ask? This would seem to be the lead-in to the end of the reading, the moral reflection.

** Lit. “that man must be asked”, gerundive.

** Corsi: “Ora, soffermiamoci un istante a interrogare quest’uomo circa la sua inaspettata esultanza”: “Now let us pause for a moment to ask this man about his unexpected rejoicing.”

Dic age, rogo te homo, cur tanto exsultas tripudio**?

** “tripudio”, with such a dance – Fal., Corsi, M, P, Q, O, B, G, D, L, V, A, C, BNF 196, BNF 2627; “gaudio”, with such joy – Mom., Lipp.;

Tell me, I ask you, O man, why do you rejoice with such a dance?

Hactenus enim lugubrem tuum vultum ostendebas; nunc te hilarem cerno.**

** This sentence omitted in Q. Present in Mom., Lipp., Fal., Corsi, M, P, O, B, G, D, L, V, A, C, BNF 196;

For until now you showed a gloomy face; now I see you cheerful.

“Bene, inquam,** laetari me vides, quia Dominus clemens, nescio per quem, praestitit vitae meae subsidium, quo carere** queam infamia, quam invitus incurrebam.”

** “inquit” – Mom., Lipp., BNF 196; “inquam” – Corsi, M, P, Q, O, B, G, D, A, C, BNF 2627; “inquis” – L; “inquiens” – Fal., V;

** “carere” – Mom., Lipp., Fal., Corsi, M, B, G, D, L, V, BNF 196, A; “vitare” – P, Q, O, C;

“Truly, I say, you see me rejoicing, because the merciful Lord, I don’t know through whom, has provided help to my life, so that I can be free from the infamy which I was running into unwillingly.”

Cui ergo ascribis impensam tibi benignitatem? Forsitan fidei tuae? “Prorsus** illi.”

** “prorsus” – all; “an prorsus” – O; “respondens prorsus” – V;

To whom then do you ascribe this extraordinary kindness to yourself? Perhaps to your faith? “Absolutely to that.”

VARIANT: prostituere

O temeraria lingua viri! Ante paululum, tantae te ostendisti infidelitatis, ut temptatus, non** gratias ageres, sed prostituere** decerneres templum Spiritus Sancti; et nunc te astruis dignum hoc fuisse?

** Add “deo” – Lipp.; (a gloss)

** “prostituere”, to prostitute – Fal., Corsi, M, B, G, D, L, A;

“prostituendum esse”, must be prostituted – P, Q, O, C;

“prostitutum esse” – BNF 196;

“prostibulum esse”. “You decided that the temple of the Holy Spirit was a prostitute.” – Mom. , Lipp., V (probably corrupt from prostituendum);

O reckless tongue of man! A little while ago, you showed yourself of such great unbelief, that, when tempted, you did not seek grace**, but you decided to prostitute the temple of the Holy Spirit; and now you claim that you are worthy of it?

** Lit. “give thanks”.

Quale, inquis**, ‘templum dei’** dicis? Vis nosse** quale?

** “inquis” – Mom., Fal., Corsi, B, G, D, L, A; “inquit” – Lipp., M (“inquit”), V, BNF 196; “inquies” – P (?), C; “inquiens” – Q, O;

** “templum dei” – Mom., Lipp., P, Q, O, B, G, L, V, C; “templum” – Fal., Corsi, M, D, A, BNF 196; (D omits “dei dicis”)

** “nosse” – Lipp., Corsi, P, Q, O, B, G, L, V, C; “nosce” – Mom.; “scire” – Corsi, M, D, A, BNF 196;

What do you call “the temple of God”, you say? Do you want to know what?

Audi “vas electionis”, quam** clare commendet illud.** “Omnis,” ait**, “qui caste vivit, templum Dei est**, et Spiritus Sancti sedes.”

** “quam” – Fal., M, Q, O, B, G, L, V, A, C, BNF 196; “quo” – D; om. – Mom., Lipp.;

** “illud” – all; insert “illud. Nescitis quia corpora vestra templum in vobis est spiritus sancti?” – B (c.f. 1 Cor. 6:19: “An nescitis quoniam membra vestra, templum sunt Spiritus Sancti, qui in vobis est, quem habetis a Deo, et non estis vestri” – via the Roman liturgy: “Nescitis quoniam corpus vestrum templum est Spiritus Sancti, qui in vobis est...?”);

** “ait” – Mom., Lipp., P, O, D, L, V, A, C, BNF 196; “inquit” – Fal., Corsi, M (“inquit”); om. – Q; “enim” – B, G;

** “t.d.est et” – all; om. – P, Q, O, C; (the “est” sometimes moves to after Sancti, sometimes in both).

Listen to the “chosen vessel”³⁹, how clearly he describes this. “Everyone,” he says, “who lives chastely, is the temple of God and the dwelling-place of the Holy Spirit.”⁴⁰

Si** ita est**, immo quia ita est, quamobrem tu** filias tuas fornicari mandabas?

** “si” – all; “si igitur” – O;

** “est” – Mom., Lipp., Fal., Corsi, M, O, B, G, D, L, V, A; om. – P, Q, C;

common link P-Q

** “tu” – all; om. O, C; B and G position “tu” after “tuas”.

If it is so – or rather, because it is so – why did you order that your daughters be prostituted?

Quia inedia opprimebaris.**

** “quia inedia opprimebaris”, Corsi, D, L, A;

“quia inedia opprimebar.” – Fal., M, P, Q, O, B, G, V, C, BNF 196;

Probably by missing the beneventan abbrev at the end (as in L) **G still following B, not D**

“quia inquis inedia opprimebar” – Mom.;

“quia inquit inedia opprimebar” – Lipp.;

Because you were overcome by starvation.

³⁹ I.e. St. Paul. The term is used in a medieval chant: “Tu es vas electionis”, on the conversion of St Paul. <https://cantus.uwaterloo.ca/chant/559629> – “Tu es vas electionis sancte Paule apostole praedicator veritatis in universo mundo per quem omnes gentes cognoverunt gratiam dei” – “You are the chosen vessel, holy apostle Paul, a preacher of truth in the whole world, through whom all nations have recognized the grace of God.”

⁴⁰ The reference is to 1 Cor. 6:19, but the actual words are from <http://www.cantusindex.org/id/007319> – another chant beginning with these words: “Omnis enim qui caste vivit templum dei est et spiritus sancti habitatio qui autem dei templum violaverit disperdet illum deus templum dei sanctum est quod estis vos”.

Et cur non laborabas manibus propriis, sicut apostoli fecerunt, qui non tantum pro se, sed etiam ut haberent, unde tribuerent** necessitatem patienti, laborasse comprobantur?

** “tribuerent” – Mom., Lipp., Fal., Corsi, P, Q, O, D, L, V, A, C;
“tribuerent” moved after “patienti” – M;
“haberent quod necessitatem patientibus distribuereint laborasse comprobantur” – B, G; **G clearly copied from B**

And why did you not labour with your own hands, just as the apostles did, who are attested to have laboured, not only for themselves, but also in order to have the means from which they might relieve the needs of those suffering?⁴¹

“Nobilitas** mea renuebat quodlibet** opus patrare**.”

** Fal., M, V adds “ait”.
** “quodlibet” – Fal., Corsi, M, P, Q, O, B, G, D, L, V, A, C; “aliquod” – Mom., Lipp.;
** “patrare” – Fal., M, P, Q, O, B, G, D, L, A, C, BNF 2627; “facere” – Mom., Lipp., Corsi, V;

“My rank as a nobleman did not permit me to carry out any labour.”

Infelix, si te illustrem considerabas, cur puellas ex te genitas, pomposo** lenonum ministerio, ignobilitari malebas?

** “pomposo” – all; “pondoso” – V (the “-so” in V is a correction);

You wretch, if you considered yourself noble, why did you choose that girls, born from you, should be degraded in the tawdry⁴² service of pimps?

Disce ergo miser, disce non tribuere fidei tuae quae sententiam meruit** apostoli dicentis, “Qui templum Dei violaverit, disperdet illum Dominus,”

** “quae sententiam meruit” – Mom., Lipp., Fal., P, Q, B, G, D, L, C; “juxta sententiam” – Corsi, A; “plus sententiam meruisti” – O; “quae sententiam non metuit” – V;

⁴¹ Cf. Ephesians 4:28.

⁴² Lit. “sumptuous”, but perhaps “meretricious” gives the sense? Corsi reads “lussurioso”.

Learn, then, you wretched man, learn not to attribute to your “faith” something that deserves the verdict of the apostle, saying, “He who violates the temple of God, him shall the Lord destroy,”⁴³

sed largae** Dei** clementiae, qui non est passus diu contegi famuli sui
lucernam sub modio, ne lux lateret in tenebris, sed ut, posita super
candelabrum, luceret omnibus qui sunt in domo Domini.

** “largae” – all; largientis” – B; “largienti” – G (careless copyist, as ever);
** O adds “est”.

but attribute this to the the great mercy of God, who does not allow the light of his servant to be concealed for very long under a bushel, so that the light should not be concealed in darkness but that, placed on a lampstand, it might give light to all those who are in the house of the Lord.⁴⁴

VARIANT: trade maritis - omitted

Tu** tantum revoca filias,** esto pronubus** copulae** justae, non leno
commixtionis injustae; trade** maritis quas prosternebas fornicatoribus.**

** M, BNF 196, add “ergo”;
** “filias” – Mom., Lipp., Corsi, Q, O, B, G, D, L, V, A, BNF 2627; “filias tuas” – M, C; “tuas filias” – Fal.;
** “pronubus”, Mom., Lipp.,Fal.,Corsi, M, D, L, A; “pronuba” – Q, O, C, BNF 196; “pronubis” – V; “paraniphus” – B; “paranimphus” – G;
** “copulae” – Mom., Lipp.,Fal.,Corsi, M, B, G, D, L, V, A, BNF 196; om. – Q, O, C; **C aligning with O**
** “et trade” – BNF 2627;
** trade maritis...fornicatoribus” – all; om. – B, G, A (but added in margin by original hand), C (added at bottom of page in different ink); **again G and D differ**

So call back your daughters, be the arranger of a lawful union, not the pimp of an unlawful union; hand over to husbands those whom you were throwing down to fornicators.

Laetentur conjugio justo, non deformatur** concubitu injusto.

** “non deformatur” – all; “ne fornicentur” – Q; “nec fornicentur” – O;
“non fornicentur” – C, Vat.reg.lat.496;

Let them rejoice in lawful marriage, not be defiled by unlawful intercourse.

⁴³ 1 Cor. 3:17: “Si quis autem templum Dei violaverit, disperdet illum Deus.”: “But if any man violate the temple of God, him shall God destroy.”

⁴⁴ Cf. Mt. 5:15, Mk.4:21; Lk.11:33.

Praesto est, crede mihi, qui tibi dotem ministrat,** ut omnes connubio stabili jungere possis.

** “ministrat” – Mom., Lipp., M, Q, O, B, G, D, L, V, A, C; “ministret” – Fal., Corsi;

Believe me, there is someone ready to provide a dowry for you, so that you can unite them all in permanent marriage.

Chapter 6. The Three Virgins - A second and a third dowry is provided.⁴⁵

Celebratis igitur, ex more, primogenitae filiae** suae nuptiis, coepit homo diligenter inquirere, quis esset**, qui inopiae illius** tantam praestitisset humanitatem.

** “filiae”, Mom., Lipp., M, Q, O, B, G, L, V, A, C, BNF 2627; om. – Fal., Corsi, D;

** Added: “homo ille” – Fal., Corsi; om. – Mom., Lipp., M, Q, O, B, G, D, L, V, A, C, BNF 2627;

** “illius” – M, Q, O, B, G, D, L, V, A, C, BNF 2627; “eius” – Fal., Corsi; “suae” – Mom., Lipp. (probably just from the earlier suae);

Therefore, having celebrated the wedding of his eldest daughter according to custom, the man began to inquire diligently who it was that had shown such kindness to his poverty.

NEW PARA IN CORSI TRANSLATION.

Cumque diu talia moliretur, Nicolaus Jesu Christi famulus**, haud multo post, tropo** quo prius, simile peregit opus.

** “Jesu Christi famulus” – Fal., Corsi, M, O, W, B, G, D, L, A, C, BNF 2627; “Christi famulus” – Q; “Christi servus” – Mom., Lipp., V;

** “tropo”, “manner” – Fal. Corsi, M, W, B, L, V, A (erased correction ending in “sono” above, but “tempore” added in different ink in left margin);

“tropho” – G (G is still following B rather than D, albeit carelessly);

“triduo”, “three days later” – Mom., Lipp.;

“tempore typo” (i.e. tipo) – Q, D, Vat.reg.lat.496;

“tempore” – O;

“tempore, tipo” but “tipo” corrected to “tropo” – C;

⁴⁵ BNF lat. 196 has a capitulum, “de secundo iactatu”, “on the second throw”.

While such things were slowly in motion, Nicholas, the servant of Jesus Christ, not long afterwards⁴⁶, in the same manner as before, performed a similar action.

O virum, omni imbutum peritia, omnique instructum scientia! Qui, ut se utrumque testamentum suscipere** profiteretur, non est contentus** lege litterae, sed adnectit** evangelicam gratiam, quatenus** duobus fluminibus, uno ex meatu profluentibus, arentis** fidei hortulum bene irrigaret**; ne ultrasentes**, falce** pietatis incisae, lolio infandae jussionis** laetam valerent adterere frugem.**

** "utrumque testamentum s. p." – Mom., Lipp., Fal., M, Q, O, B, G, D, L, V, C, BNF 2627; "utrorumque testamentorum s. mandata p." – Corsi, A;
** "contentus" – Mom., Lipp., Fal., Corsi, M, Q, B, D, L, V, A; "contemptus" – O, G, C;
** "annectit" – Mom., M, Q, O, D, L, V, A, C; "annectis" – Lipp.; "adnexuit" – B, G;
** "quatenus" – Fal. Corsi, M, P, Q, O, B, G, D, L, V, A, C, BNF 2627; "ut" – Mom., Lipp.;
** "arentis" – Mom., Lipp., Fal., M, P, Q, O, B, G, D, L, V, C; "arentem" – Corsi, A;
** "irrigaret"; BNF lat. 196 adds "oraculum".
** "sentes" – Mom., Lipp., Fal., M, Q, O, B, G, D, L, V; "segentes" – Corsi; "segetes" – A (erased and rewritten); "serentes" – C;
** "falce" – Mom., Corsi, M, Q, O, B, G, D, L, V, A, C, BNF 2627; "falces" – Lipp.; om. – Fal.;
** "jussionis" – Fal., Corsi, B, G, L, V, A, BNF 196; "visionis" – Mom., Lipp. (= misreading for iussionis); "laesionis", "abominable injury" – P, Q, O, D, C, BNF 2627; om. – M;

** Mai, W omit this sentence.

O man, expert in every skill, and instructed in every kind of knowledge! Who, in order to show that he observed both testaments⁴⁷, is not content with the law of the letter, but adds the evangelical grace, so that by two rivers, flowing from a single source, he might water thoroughly the garden of a dried-up faith, lest the thorns, cut back by the sickle of piety, might still be able to choke the joyful fruit with the tares of an unspeakable command.**

** Or: "an abominable injury."

Ubi vero terris est reddita** dies, et homo prosilivit de strato suo, invenitque fulvi pondus metalli, prioris aequale, tanto** exsultavit gaudio, ut etsi Homeri, seu Maronis adesset facunda loquacitas, in tantarum magnitudine laudum exprimenda, puto** succubisset.**

⁴⁶ "tempore" is added in some manuscripts: "not a long time afterwards".

⁴⁷ I.e. both the Old Testament and the New Testament.

** “terris est reddita” – Corsi, Fal., M, Q, O, W, G, D, L, V, A, C, BNF 2627;
“reddita est” – Mom.;
** “tanto” – Mom., Lipp., Fal., Corsi, M, W, G, L, V, A; “tum tanto” – O;
“tantoque” – P (?), Q, D, C;
** “puto” – Mom., Lipp., M, P, Q, O, W, G, D, L, V, A, C, BNF 2627; om. –
Fal., Corsi.

** Q ends here.

But when day was restored to the earth, and the man leapt up from his bed, and he found that the weight of the yellow metal was equal to that of the former, he exulted with so much joy, that although the fluent eloquence of a Homer or a Maro⁴⁸ were available, I think that he would have collapsed in having to express the magnitude of such great praise.

Sed nos nonnulla orationis eius prosequentes, caetera sagaci lectori melius sub silentio ad intelligendum relinquere, quam indagare**, elegimus.**

~~** “indagare elegimus” – W, G, B, L, V; “indagare eligimus” – Fal., Corsi, M, O (not certain that “indigare” is not “indagare”), D, A, C; “indigare elegimus” – Mom., Lipp., BNF 2627; Probably not a significant variant.~~

** Sentence is omitted by Mai.

But rather than repeating⁴⁹ any of his prayer, we have chosen to leave the rest in silence to the sagacious reader rather to understand than to investigate.

Oravit autem sic:

Then he prayed thus:

“Domine, Domine,” inquit,** “absque cuius nutu, nec passer ad terram, nec folium cadit arboris, deprecor ineffabilem** clementiam tuam, ut tu qui omnia nosti, ostendere digneris mihi peccatori, quis sit ille, qui tanta bona erga me exhibere non desinit.**

** “inquit” – Corsi, M, P, O, W, B, G, D, L, A, C, BNF 2627; om. – Mom., Lipp., Fal., V;
** “ineffabilem” – M, P, O, B, G, D, L, C; “ineffabile” – Corsi, A, BNF 2627; om. – Mom., Lipp., Fal, W, V;

** W skips the next few sentences and restarts with “interea paucis”.

⁴⁸ I.e. Vergil.

⁴⁹ Lit. following through.

“Lord, Lord,” he said, “without whose approval neither the sparrow nor the leaf of a tree falls to the ground, I entreat your ineffable mercy, you who know all things, to deign to show me, a sinner, who he is, who does not cease to present me with so many good things.

Hoc autem,** Domine, ideo peto, non ut temerario ausu, pollutis contingere quaeram manibus, sed ut sciam famulum tuum, qui inter homines degens, angelicam habet conversationem, et magnificem nomen tuum benedictum in saecula.”**

** “hoc autem” – Fal., Corsi, M, P, O, B, G, D, L, A, C; “hoc vero” – V; “haec vere” – Mom., Lipp.;

** Sentence omitted in W.

But this, Lord, I beg of you, not that, with reckless daring, I may touch him with my soiled hands, but that I may know your servant, who, living among men, has an angelic way of life, and may magnify your blessed name forever.”

Talibus orabat** dictis, talibusque se hortabatur sermonibus: “Auferam** certe somnum ab oculis meis, excubabo sollicitus, vigilansque** pernoctabo. Forsitan ostendet mihi Dominus servum suum.”**

** “orabat” – Mom., Lipp., Corsi, M, O, B, G, D, L, V, A, C; “oravit” – Fal.;

** “auferam” – Mom., Lipp., Mai, M, B, G, D, L, V, BNF 2627; “aufero” – Fal., Corsi, O, A, C;

** “vigilansque” – Mom., Lipp., Corsi, Mai, M, O, B, G, D, L, V, A, C, BNF 2627; vigilans – Fal.;

** Sentence omitted in W.

In such words he was praying, and exhorting himself with such words: “I will certainly put sleep from my eyes, I will watch carefully, and I will spend the night watching. Perhaps the Lord will show me his servant.”

Dixit, et dictum coepit opere exercere.**

** “exercere” – Fal., Corsi, M, O, B, G, D, L, V, A, C, BNF 2627; “complere” – Mom., Lipp.; Sentence omitted in Mai, W.

He spoke, and having spoken he began to put it into action.

NEW PARA in Lippomano

THE THIRD DOWRY⁵⁰

Interea, paucis admodum evolutis diebus, ecce, cultor trinitatis** advenit Nicolaus, et, iteratae vicis factum, trino supplere cupiens numero, aequale duorum, jactavit talentum.

** "trinitatis" - Fal., Corsi, Mai, M, O, W, B, G, D, L, V, A, C, BNF 2627;
"aeternitas" - Mom., Lipp.;

In the meantime a very few days having passed, behold, Nicholas, the worshiper of the Trinity, arrived, and, desiring to complete the twice-repeated action⁵¹ with a triple number, he threw in a sum of money equal to the previous two.

Cuius sonitu excitatus, homo, statim egressus, iam vadentem,** iamque fugientem, tali subsequebatur voce:

** "vadentem" - Mom., Lipp., Fal., M, P, O, W, B, G, L, V, C, BNF 2627;
"evadentem" - Corsi, Mai, A; "videntem" - D;

Awoken by the sound of that, the man went out immediately, sometimes hurrying, and sometimes running, and followed closely behind him, with these words:

"Siste gradum, teque** aspectu** ne** subtrahe** nostro.

** "teque" - Fal., Corsi, M, O, W, B, G, D, L, V, A, BNF 2627; "teque ab" - Fal.; "neque enim" - Mom.; "neque" - Lipp.;
** "aspectu" - Fal., M, B, D, BNF 2627; "aspectui" - Mom., Lipp., Corsi, O, W (looks like i added as correction), G (i added as correction), L (i added as correction), V, A, C;
** "ne" - Fal., Corsi, M, O, W, B, G, D, L, V, A, C, BNF 2627; "te" - Mom., Lipp.;
** "subtrahe" - Lipp., Fal., M, O, W, B, G, D, L, C, BNF 2627; "subtrahas" - Mom., Corsi, V, A;

"Stop, and don't withdraw yourself from my sight.

Olim te videre desideravi.** Olim te concupivi cernere.**"

⁵⁰ This is a logical division of the story, and is marked as such in some mss, e.g. BNF lat. 196.

⁵¹ Treating "factum" as a noun, "deed, action". "iteratae vicis" is genitive singular, "of the repeated occasion", i.e. treat as adjective on "factum". Corsi: "... ecco venne Nicola, ... che, desiderando completare il fatto della ripetuta vicenda con un numero trino, lanciò una quantità d'oro uguale alle due precedenti."

** “olim te videre desideravi” – Fal., Corsi, M, P, W, B, G, D, L, V, A, C; om. Mom., Lipp.; “olim te concupivi videre desideravi cernere” – O;

** In this sentence P is becoming readable again.

Long have I wished to see you. Long have I longed to behold you.”

Sic fatus, ocior advolat, spatioque correpto, Nicolaum agnovit** per umbras.

** “agnovit” – Mom., Lipp., Corsi, M, P, O, W, B, G, D, V, A, C; “cognovit” – Fal., L;

So saying, he ran faster, and having shortened the distance, he recognized Nicolas through the shadows.

Mox humi prostratus, osculari satagebat pedes eius. Quod sanctus, pio ut erat pectore, prohibuit fieri.

Having immediately prostrated himself on the ground, he tried to kiss his feet. This the saint, pious as he was,⁵² forbade him to do.

VARIANT: ne cuiquam dum

Sed breviter allocutus, exegit ab eo, ne cuiquam**, dum** vitales carperet auras, Nicolaum huius rei indicaret auctorem.**

** “ne cuiquam dum” – Mom., Lipp., P, D, C; “ne cuiquam usque dum” – Fal.; “ne cuiquam quamdiu” – Corsi, A; “ne cuiquam in quo” – M, W; “nec umquam ?dum” – O; “ne cui quandiu” – G, B; “ne cui diceret, donec” – V; “ne unquam dum” – L (Beneventan);

** The remainder of the chapter is omitted in Mai.

But speaking to him briefly, he required from him that, while he drew breath, he should not disclose to anyone at all that Nicholas was the originator of this matter.

Felix felicem imitatus est magistrum, qui non solum homines, sed etiam daemones comprimebat, ne famam eius sererent** in populo.

** “sererent” – Mom., Lipp., Fal., M, P, O, W, B, G, D, L, V, A, C; “fererunt” – Corsi (in error);

⁵² Lit. “with pious heart as he was”.

The blessed man imitated the blessed Master, who forced, not only men but also demons, not to spread his fame among the people.⁵³

Ille enim, ne veris falsa miscerent, iste autem,** ne quolibet extolleretur rumusculo, interdixit homini** ut nullo modo panderetur nomen eius.**

** "iste autem" – Corsi, M, P, O, W, B, G, D, L, A, C, BNF 2627; "iste vero" – Mom., Lipp., V; "ipse autem" – Fal.;

** "homini" – Mom., Lipp., Corsi, M, P, O, W, B, G, D, L, A, C; "hominem" – Fal.; om. – V;

** W omits the rest of chapter 6.

For Him, this was so they didn't mix falsities with truths, but the other so he wouldn't be celebrated in any way by gossip, and he forbade the man to disclose his name in any way.

NEW PARA IN CORSI TRANSLATION

Hic** omnibus votis colendus, omnibusque est praeconiis extollendus, qui sciens duobus non posse placere Dominis, unum elegit, cuius onus leve est, cuius iuga ferre suave est,** cui tota devotione colla submittens, ponderosam sarcinam mundi, cum oblectatione sua projecit.

** "hic" – Mom., Fal., Corsi, M, P, O, D, L, V, A, C, BNF 2627; "iste (inquam)" – Lipp.; "his" – B, G;

** "cuius iuga ferre suave est" – Corsi, P, O, B, D, L, V, A, C, BNF 2627; om. – Mom., Lipp.; "cuius iugum ferre suave est," "whose yoke is easy to bear" – Fal., M, G, L; (influenced by Vulgate)

Cf. Mt.11:30, "iugum enim meum suave est, et onus meum leve" and Sedulius, *Carm. Pasch.* I, l.274: "Cuius onus leve est, cuius iuga ferre suave est."

He must be revered in every prayer, and celebrated with all praises, who, knowing that he cannot please two masters, chose the One, whose burden is light, whose yoke is easy to bear,⁵⁴ for Whom, bowing his neck with all devotion, he discarded the heavy burden of the world with delight.

Noluit enim quamcumque** saeculi captare famam, ne sanctorum contubernio privaretur.

⁵³ Cf. Mark 1:34.

⁵⁴ Cf. Mt.11:30.

** “enim quamcumque” – Fal., Corsi, M, B, G, D, L, V, A; “enim quamque” – C (probably just a mistake for “quamcumque”); “enim quoque” – BNF 2627; “quoque” – Mom., Lipp.; “enim” – O;

For he was unwilling to obtain any worldly fame whatever, so that he was not deprived of the company of the saints.

Committebat se Deo assidue,** qui dispensat et ordinat omnia, quando vult, et quomodo vult.

** “assidue” – Mom., Lipp., Fal., Corsi, M, B, G, D, L, V, A; “cotidie” – O, C, BNF 2627; (probably mistake read in Beneventan?)

He committed himself continuously to God, Who regulates and orders everything, when He wishes and how He wishes.

NEW PARA IN Lippomano

7. A Bishop Chosen by God.

His ita transactis, Myrea metropolis civitas ** orbata est suo antistite**.

** “metropolis civitas” – Fal., Corsi, Mai, M, O, W, B, G, D, L, V, A, BNF 2627; “metropolis” – Mom., Lipp., C;

** “antistite” – Fal., Corsi, M, P, O, W, B, G, D, L, A, C, BNF 2627; “episcopo” – Mom., Lipp., V;

After these things had happened, the city of Myra, the metropolis, was deprived of its bishop.

Cuius obitum non mediocriter, adjacentium parochiarum condolentes** episcopi, fuerat enim bene religiosus, convenerunt in unum, cum clericis cunctis, ut, Jesu** annuente Domino, providerent** illi Ecclesiae, secundum scita canonum, idoneum praesulem.

** “condolentes” – Fal., Corsi, M, P, O, W, B, G, D, L, V, A, C; “condolebant” – Mom., Lipp.;

** “cum clericis cunctis ... annuente domino providerent”, “with all the clergy ... by the blessing of the Lord, they might provide” – Fal., Corsi, Mai, M, O, W, D, V, A, C; – also B and G (but reading “domino Jesu annuente”); – also L (but reading “annuente domino Jesu”); (Does the move of “domino” to before “Jesu” indicate that “dominus” was the original reading?) ;

“dicens cunctis... dominus provideret”, “saying to all ... that the Lord would provide” – Mom.;

“simul orantes ... dominus provideret”, “together praying... that the Lord

would provide” – Lipp.;

** “Jesu” – Mom., Lipp., Fal., Corsi, all; “eis” – V; om. – Mai., M;

The bishops of the adjacent districts mourned his death not a little, for he had indeed been very religious, and they assembled together with all the clergy, so that, with the blessing of the Lord Jesus, they might provide that church ** with a suitable governor according to the ordinances of the canons.

** Mombritius, Lippomanus: “saying to all that, by the blessing of Jesus, the Lord would provide”.

Contione** itaque facta**, intererat quidam pontifex magnae auctoritatis, ad cuius intuitum** omnium pendebat sententia, ut quem ille voce** proderet,** hunc procul dubio eligerent** universi.

** “contione” – Corsi, W, B, G, D, V, A (w/ “c” correction); “concione” – Fal., O, BNF 2627; “contioni” – Mom., Lipp.; “conventionem” – M, L, C;

** “facta” – Fal., Corsi, Mai, M, O, W, B, G, D, L, A, C; om. – Mom., Lipp., V;

** “intuitum” – Mom., Lipp., Fal., Corsi, O, W, B, G, D, L, V, A, C; om. – M;

** “voce” – Mom., Lipp., Corsi, M, O, W, B, G, D, L, V, A, C; “virum” – Fal.; om. – Mai.

** “proderet” – Mom., Lipp., Fal., Corsi, M, O, W, B, G, D, L, V, A, C; “eligeret” – Mai;

** “eligerent” – Mom., Lipp., Fal., Corsi, M, O, W, B, G, D, L, V, A, C;

“laudarent” – Mai;

And so once the meeting started, a certain pontiff of great authority was present, on whose nod the opinion of all depended, so that they would all doubtless elect the one whom this man put forward by his voice.

Hic ergo** per omnia sequens apostolorum vestigia**, cunctos, jejuniis et devotissimis precibus, hortatus est insistere, quatenus** ille, qui Matthiam indidit numerum supplere apostolicum, ipse solita clementia pandere dignaretur, quem vellet fungi tanto sacerdotio.

** “ergo” – Fal., Corsi, Mai, M, O, W, B, G, D, L, V, A, C; “vero” – Mom., Lipp. ;

** “vestigia” – Mom, Lipp., Corsi, Mai, M, O, W, B, G, D, L, V, A, C; “exempla”, examples – Fal.;

** “quatenus” – Fal., M, O, W, B, G, D, L, V, A, C; “ut” – Mom., Lipp., Corsi;

This man, following the footsteps of the apostles in all things, therefore exhorted everyone to proceed with the most devout fasts and prayers, so that He, who supplied Matthias to supplement the apostolic number, with his usual clemency might Himself deign to make known who He wanted to enter into⁵⁵ so great a priestly office.

⁵⁵ “fungi”. “elevated” is Corsi’s translation. But DMLBS for “fungi” gives: “1 (w. abl.) to perform, discharge (office, duty, or sim.); b (w. gen., ? sc. officio). c to take up, enter into (office, position). d to exercise (authority). e to obtain.”

Tunc omnes, quasi celesti commonerentur oraculo, sic conversi ad Deum** flagitabant ex intimis praecordiis**, ut pastor aeternus utillimum** suarum ovium pastorem ostendere dignaretur.

** “deum” – Mom., Lipp., Mai, M, O, W, B, G, D, L, V, A, C; “dominum” – Fal., Corsi (misreading of abbrev. dñ);

** “praecordiis” – Mom., Lipp., Corsi, Mai, M, O, W, B, G, D, L, V, A, C; om. – Fal.;

** “utillimum” – Fal., Corsi, O, W, G, D, L, V, A, C; “utillissimum” – Mom., Lipp.; “utilli?mum” – M; “utillimum” (corrected to ??) – B;

Then everyone, as if nudged by a heavenly oracle, turning to God thus, prayed urgently from their inmost hearts, that the Eternal Shepherd would deign to reveal the most suitable shepherd of his sheep.

VARIANT: vocaretur

Illis quippe summa cum devotione orantibus, vocem de caelo audivit, dicentem sibi praedictus pontifex, ut egrediens ante portas ecclesiae staret, et quem primum hora matutinali venire conspiceret, ipsum consecrarent antistitem, adjungens etiam, quod Nicolaus vocitaretur**.

** “vocitaretur” – Mom., Fal., M, O, W, B, G, L; “vocaretur” – Lipp., Corsi, D, V, A, C;

For while they were praying with the utmost devotion, the aforesaid pontiff heard a voice from heaven, telling him to go out and stand before the doors of the church, and the one whom he saw arriving first at dawn, him should they consecrate as bishop, adding also that he would be called Nicholas.

Tunc** praesul ille, ceteris coepiscopis hanc insinuans** revelationem, adjecit, “Vobis** in oratione persistentibus, ego forinsecus excubabo.

** “tunc” – Mom., Lipp., M, W, B, G, D, L; “tum” – Fal., Corsi, P, O, A, C, BNF 2627;

** “insinuans”, “communicating” (DMLBS 6) – Fal., Corsi, M, W, B, G, D, L, A, C; “sciens” – Mom., BNF 2627; “narrans” – Lipp.; “pandens” – O; “dicens” – V;

** O adds “karissimi” here.

Then that bishop, sharing this revelation with the rest of his fellow-bishops, added, “While you continue in prayer, I will keep watch outside.

Credo enim quod non privemur promissione Dei.”

For I believe that we should not be deprived of the promise of God.”

VARIANT: basilicae/asili

Sic ait, et valvas ** basilicae** sancta calliditate observabat.

** "valvas" – Fal., Corsi, M, P, O, W, B, G, D, L, A, C; - "januas" – Mom., Lipp., V;

** "basilicae" – Fal., Corsi, Mai, M, P, O, W, B, D, A, C; "ecclesiae" – G; "asili" – Mom., Lipp., L, V; Obvious corruption, so others are a correction of Mom., or else derived from a cousin of the Mom. ancestor.

Thus he spoke, and he observed the doors of the basilica with holy watchfulness.

NEW PARA in Lippomano

Mirum** in modum, matutinali hora, quasi a deo** missus, ante omnes se agebat Nicolaus.

** "mirum" - all; "cum mirum" – Fal.

** "deo" – all; "domino" – Mom., Lipp.

In a wonderful manner, at dawn, as if sent from God, before anyone else there came Nicholas.

Cumque ad ecclesiae januas propinquasset, injecta manu eum apprehendit episcopus, blanditerque ** sciscitatus est, dicens: "Quale** nomen habes?"

** "blanditerque" – Fal., Corsi, Mai, M, P, O, W, L, V, A, C; "blandeque" – Mom., Lipp., B, G, D;

** "dicens quale" – "saying, 'What sort of name do you have?'" - Fal., Corsi, Mai, M, P, O, W, B, G, D, L, V, A, C; "quod equidem" – Mom., Lipp.;

And when he had approached the doors of the church, the bishop stopped him with his hand, and gently questioned him, saying: "What is your name?"

Ille columbina, ut erat, simplicitate, inclinato capite, "Nicolaus," inquit, "servus vestrae sanctitatis."

He, as he was, with the simplicity of a dove, bowed his head, and said, "Nicholas, the servant of your holiness."

VARIANT: enim

Cui protinus praesul, palmis innexis, ait**, "Fili veni mecum. Est** aliquid secreti, quod tuae indoli fari** debeam."

** "ait" – Mom., Lipp., Fal., Corsi, P, O, W, B, G, D, L, V, A, C; "inquit" – M; "ait eia" – B.

** "est" – Mom., Lipp., Corsi, O, W, B, G, D, L, V, A; "est enim" – Fal., M, P, C.

** "fari" – Mom., Lipp., Corsi, M, P, O, W, B, G, D, L, V, A, C; "ferre" – Fal.;
"tibi pandere debeo" – "I must make known to you" – Mai;

At once the bishop, taking his hand, said to him, "My son, come with me. There is a private business which I must reveal to you."⁵⁶

Mox introgressus, "En, Fratres," proclamavit, "vere ait Dominus,"

Immediately having entered, "Well, brothers," he proclaimed, "Truly the Lord said,

'Quodcumque petieritis in nomine meo, credite quia accipietis, et fiet vobis.' En, inquam, quod petivimus, accepimus.

'Whatever you shall ask in my name, believe that you will receive it, and it will be done for you.' Well, I say, we have received what we asked for!

En,** adest, de quo vestra** flagitavit caritas."

** "en" – Fal., Corsi, Mai, M, P, O, W, B, G, D, L, A, C; "ecce" – Mom., Lipp., V;

** "vestra" – Fal. Corsi, Mai, M, P, O, W, B, G, D, L, V, A, C; "nostra" – Mom., Lipp.; (not much difference between abbreviated "nra" and "ura")

Behold, here is the one whom your charity asked for."

NEW PARA IN CORSI TRANSLATION

Quo viso, ingentem omnes tulere** clamorem ad sidera, et certatim Salvatoris laudabant magnalia.

** "tulere" – all; "turbae tollunt" – B, G; (looks like a gloss)

Having seen him, they all raised a great clamour to the stars, and competed with one another to praise the greatness of the Saviour.

Episcopi laetabantur pro collega caelitus sibi collato, clerici alludebant sicut bonae pecudes.**

⁵⁶ Corsi: "c'è un affare segreto che io debbo rivelarti". But "indoles" is not translated. Is it perhaps a title of respect?

**** Mai: “at illi omnes pari consilio cum clero et populo eligunt in sacerdotii gradum” – “and they all with one intention along with the clergy and people elected him into the priestly office.”**

The bishops rejoiced for a colleague sent to them from heaven, the clergy were frolicking around like happy sheep.**

**** Mai has instead: “and they all with one intention along with the clergy and people elected him into the priestly office.”**

Quid multis moror?

Why say more?

Licet** plurimum renitens obstiterit, plurimumque repugnaverit, inthronizatus** illico,** sicut mos exigebat,** regionis illius pontificalem accepit infulam.**

**** “licet” – Mom., Lipp., Corsi, M, P, O, W, B, G, D, L, V, A, C; “ipse licet” – Fal.;**

**** “inthronizatus” – Fal., Corsi, Mai, M, P, O, W, B, G, D, L, V, A, C; “super thronum impositus est” – Mom.;**

**** “illico” – Fal. Corsi, M, P, O, W, B, G, D, L, V, A, C; “illico et” – Mom., Lipp.**

**** “exigebat” – Fal., Corsi, M, P, O, W, B, G, D, L, V, A, C; “est” – Mom., Lipp.;**

**** “infulam” – Lipp., Fal., Corsi, M, P, O, W, B, G, D, L, V, A, C; “insulam” – Mom.;**

**** Mai omits the rest of the chapter, and has only “hinc iam quae in episcopatu gessit” – “Now here is what he did in the episcopate.”**

Although he struggled and greatly opposed this, and greatly resisted, he was immediately enthroned, as custom required, and received the pontifical dignity⁵⁷ of that country.**

**** Mai omits the rest of the chapter, and has only “Now here is what he did in the episcopate.”**

~~** Corsi translates Mombritius’ “insulam”, “insignia”, rather than “infulam”:-
“Sebbene si fosse molto opposto rifiutandosi ed a lungo avesse fatto resistenza, subito intronizzato, com’era costume di quella regione, ricevette le insegne pontificali.” I can find no dictionary entry, but a Google search shows “pontificalis insula” referring to the office or insignia of bishop. E.g.~~

⁵⁷ The word here is “infula.” This has a wide range of meaning as can be seen from the DMLBS. An “infula” was originally a fillet or riband worn in the hair of a priest, but in this period is the lappet for a mitre, and by extension the mitre itself, and even a word for an honour or dignity. Corsi translates Mombritius’ “insulam”, “insignia”, rather than “infulam”. F. Wormald, “The Calendar of the Augustinian Priory of Launceston in Cornwall”, JTS 39 (1938), p.18 notes another case where “insula” appears for “infula”.

<https://books.google.co.uk/books?id=Dx5XAAAACAAJ&lpg=PA446&ots=juBqRw8bcZ&dq=%22pontificalem%20insulam%22&pg=PA446#v=onepage&q&f=false> “Desiderabat enim Pontificalem insulam deponere, seque Monasticae obedientiae subjugare.”

Le chiese d'Italia dalla loro origine sino ai nostri giorni, Volume 12, By Giuseppe Cappelletti, p.446. An “infula” was originally a fillet or riband worn in the hair of a priest, but by this period is an ecclesiastical term for a mitre: hence “Pontificali infula dignus”, “worthy of the mitre”.

C. Browne, “Ecclesiastical Head dress” in: *Transactions of the St. Paul's Ecclesiological Society* 3 (1895), p.158:

Another word by which in Mediaeval times the Mitre is often signified is “Infula”. “Infula,” in the Pagan rites was a fillet or riband, which was intertwined in the hair, both of the priest and victim in the sacrificial rites. In Mediaeval times it is used to signify, properly and generally, the strings or lappets with which the Mitre was intended to be tied on; but which in representations of the Mitre are almost always shown as hanging down loose behind. The word “Infula” is however, in later times especially, used for the whole Mitre: and when it is said in an account of the Consecration of Willebald in the time of the great St. Boniface, />., in the 8th century, that he was “decked with the honour of the Priestly Infuia” (“Sacerdotalis Infula” dit Hus erat h on ore it does look somewhat as if the investment with some special kind of headdress was a recognised part of the ceremonial of Episcopal Consecration; and nearer still to the modern usage is the expression used of Burckhart (in the 19th century), that he was “Pontificali Infula dignus” (worthy of the Pontifical Mitre), and “Summi Pontificatus Infula non incongruus” (not unsuited for the Mitre of the supreme Pontificate)

https://books.google.co.uk/books?id=qZTf3xN39LoC&pg=PA158&dq=%22infula%22+pontifical&hl=en&newbks=1&newbks_redir=0&sa=X&ved=2ahUKEwjNssCTzfDAhVXNsAKHRjuCjQG6AF6BAGJEAI#v=onepage&q=%22infula%22%20pontifical&f=false

“The pontifical mitre is also taken from the practice of the Law. It is made from cotton and is called a tiara, cidaris, infula, or pileus.”—Z. Thomas, “Medieval Commentary continued: The Episcopal Garments” in: *Liturgical Arts Journal*, 2018.—

<https://www.liturgicalartsjournal.com/2018/07/medieval-commentary-continued-episcopal.html> OR

~~F. Wormald, "The Calendar of the Augustinian Priory of Launceston in Cornwall", JTS 39 (1938), p.18 notes another case where "insula" appears for "infula". <https://www.jstor.org/stable/23956640>~~

~~Infula is a very difficult word to translate because of its range of meaning: among other things the pallium of an archbishop, the lappet of an episcopal mitre, or an honour or dignity. (The Dictionary of Medieval Latin from British Sources is extremely useful and, because of the standardisation of ecclesiastical Latin, not only for British sources: <https://logeion.uchicago.edu/infula>). Here I think the sense may be that he wished to renounce the episcopal dignity to withdraw into monastic life.~~

NEW PARA IN CORSI TRANSLATION

NEW PARA in Lippomano

Mira, prorsus mira, et stupenda sunt, quae narrantur, et, si fas est,** antiquis per omnia, comparanda.**

** "fas est" – Fal., Corsi, all; "licet" – Mom., Lipp.; licitum – V;

** The rest of the chapter is omitted by Mai.

Wonderful, truly, marvellous, and stupendous are the things which are narrated, and, if it is appropriate, comparable to the ancients in all respects.**

** Once again the chapter ends with a moral reflection which, as usual, is omitted by Mai.

Quondam enim Samueli prophetae Sanctus praecepit Spiritus, ut ad domum Isai pergeret, unumque ex eius filiis, placitum regem Domino,** inungeret.

** "domino"] lit. "dno" – all; "do", i.e. "deo" – Mom., Lipp., P, O, C. See <https://hmmischool.org/latin-christian-antiquity-transcrip/#:~:text=These%20are%20abbreviations%20by%20contraction,deo%2C%20and%20DI%20%3D%20dei>.

For the Holy Spirit once commanded the prophet Samuel to go to the house of Jesse, and anoint one of his sons, as a king pleasing to the Lord.

VARIANT: suae sanctae

Modo autem, isti Episcopo, ex intimo praecanti affectu, vox de caelo jussit, ut coram templi foribus excubaret, quatenus ibidem dignum Deo, et ecclesiae sanctae**, proficuum** reperiret antistitem.**

** "sanctae" – Fal., Corsi, M, B, G, D, L, A; "suae sanctae" – Mom., Lipp., V; "dei" – P, C; om. – O;

** "proficuum" – Fal., Corsi, M, P, B, G, D, L, V, A, C; "quod utile feret" – Mom.;

“quod utile foret” – Lipp.; om. – O; “profuturum” – W;
** “antistitem” – Fal., Corsi, M, O, W, B, G, D, L, A, C; “episcopum” – Mom.,
Lipp., V; W omits the rest of chapter 7.

But now a voice from heaven has given orders to this bishop, praying from his inmost heart, to keep watch in front of the doors of the temple in order to find there a bishop worthy in God and useful to holy church.

Illi, quamquam videnti, locus tantum, non regis nomen praedicitur; huic et locus, et nomen praesulis declaratur.

To the former, though seeing, only the place, not the name of the king is predicted; to the latter both the place, and the name of the bishop is revealed.

Ille caput regium cornu roboravit olei; iste super caput Nicolai virtutem invocavit Spiritus Sancti.

The former consecrated the head of the king with a horn of oil, the latter invoked the power of the Holy Spirit upon the head of Nicolas.

Sed tamen et rex et praesul uterque** electus est a Domino. Unde nos minime** irridendi sumus, qui magnis ausi sumus** componere** parva.

** “uterque” – Lipp., Fal., Corsi; “utrumque” – Mom.; **WHAT ARE THE MSS READINGS?**

** “unde nos minime”; om. – B;

** “ausi sumus” – om. Mom., Lipp., V;

** “qui magnis ausi sumus”; – om. D, by eye skipping.

** componere; “parare” – A, above line.

But all the same both the king and the bishop, each of them, were chosen by the Lord. So we must not be ridiculed at all, for daring to compare small things with great things.

Hinc iam ad ea, quae in episcopatu gessit, opitulante** domino, vertamus** stylum.

** “opitulante domino” – Fal. Corsi, all; “opem domino ferente” – Mom., Lipp.; Mom. probably corrupt.

** “vertatur” – Mom., Lipp., Corsi, all; “vertamus” – Fal.; vertatur as impersonal passive with same meaning.

From this we turn our pen to those things which he did, with the help of the Lord, during his episcopate.

VARIANT: opus ... examussim

Sed quia non opus** est nostrae, cuncta examussim** digerere, obnixius petimus, ut, non superbae insolentiae, sed** humili ignoscatur audaciae, et quod balbutiendo vix paucissimis explicamus verbis, ob amorem sancti libenter amplectatur.**

** “opus” – Corsi, B, G, V, A; “operis” – P, O; “opis” – Fal., M, D, L, C;
“nostrum” – Mom., Lipp.
** “examussim” – Mom., Lipp., Corsi, M, P, B, G, D, V, A, C; “ex amussi” – Fal., O, L;
** “sed” – Lipp., Fal., Corsi, M, P., O, B, G, D, L, V, A, C; om. – Mom.;
** “amplectatur” – Fal., Corsi, P, O, L, C; “amplexetur” – B, G, D;
“amplexentur” – Mom., Lipp., M, V, A.

But because it is not our task** to narrate everything exactly, we more earnestly request to be forgiven, not in proud insolence, but in humble boldness; and may what we stammering explain with difficulty in very few words be accepted willingly for the sake of love of the saint.

** Or: “opis nostrae”, “not in our power”;

NEW PARA in Lippomano

8. His Character as Bishop

Pontificali igitur cathedra sublimatus, eandem morum gravitatem, quam prius, eandemque sectabatur humilitatem.⁵⁸

Having been raised therefore to the pontifical chair, he maintained the same dignity of character, and the same humility, as before.

Creber in oratione pervigilabat, corpus jejuniis attenuabat**.

** “attenuabat” – Corsi, M, P, O, W, B, G, D, L, V, A, C; “atterebat” – Fal.;
“macerabat” – Mom., Lipp.;

Frequently he kept watch through the night in prayer, and weakened his body with fastings.

Mulierum consortia, licet ab ipso pueritiae** suae tempore exhorruerit, tamen** quandam ex hoc quasi pestem fugiebat.

⁵⁸ Note the word order characteristic of John the Deacon, with the subject, verb and direct object all right at the end of the sentence. Mai omits the next few sentences, resuming with “Alacer”.

** “pueritiae” – Lipp., Fal. Corsi; “puritiae”, “purity” – Mom. (probably typo);
** “tamen” – all; “velut” – B;

Although from his youth he had abhorred the company of women, now he fled from this as if it was a kind of plague.

In suscipiendis hominibus humilem**, in loquendo efficacem se praebebat.

** “humilem” – all; “humilitatem exhibebat” – V;

He showed that he was humble in receiving people, and effective in speaking.⁵⁹

Alacer erat in exhortando, severus in corripiendo. Viduarum et orphanorum atque oppressorum, sic negotia curabat**, ac si propria essent.

** “curabat” – all; “procurabat” – M, W, B, G;

He was swift in exhorting, severe in correcting. He attended to the business of widows, orphans and the oppressed, and as if they were his own.

Rapinam exsecratur potentum**, arguebat violentos**, et si quem forte quolibet casu afflictum cernebat**, mirabiliter reficiebat, mirabiliusque consolabatur**.

** “potentum” – Fal., Corsi, M, O, B, G, D, L, V, A, C; “potentium” – Mom., Lipp., W;

** “violentos”: Mai omits the rest of the sentence.

** “cernebat”: B skips all words until “quotidie” in the next sentence. (Probably the scribe missed a line in his exemplar.)

** “reficiebat, mirabiliusque” – all; om. – Fal.;

He detested the plundering of the powerful, he rebuked the violent, and if by any chance he perceived someone afflicted, he wonderfully restored him and still more wonderfully comforted him.

NEW PARA IN CORSI TRANSLATION

Crescebat quotidie fama bonitatis eius, quae ubique laudem ferebat** Nicolai. Hinc potens, hinc impotens, illum nominabat.**

** “ferebat” – all; “referebat” – M, G, V;

** Sentence omitted in Mai.

⁵⁹ This sentence is accidentally omitted from Corsi’s translation.

Every day the fame of his goodness increased, which spread the praises of Nicolas everywhere. Here a powerful man invoked his name, there a powerless man.

Gaudebat populus cunctus de tali** patrono. Laetabantur heroes** de tanto** pontifice, qui ita se auctoritate et gratia plenum exhibebat, ut omnium gereret curam, et episcopi dignitatem non amitteret.

** "tali" – all; "tanto" – O;

** The use of the Greek word here probably indicates that this part of the text is still by John the Deacon.

** "tanto" – all; "tali" – O;

** Mai omits "de tali patrono, laetabantur heroes de".

All the people rejoiced at such a patron. The lords⁶⁰ rejoiced at so great a pontiff, who showed himself so full of authority and grace that he took care of everything but did not lose the dignity of a bishop.

~~** Ducange: Heroes: Militum propria appellatio, episcopis tamen aliquando attributa. (Appellation particular to soldiers, but sometimes attributed to bishops) Chron. Vigev. apud Labbeum tom. 11. pag. 319. ubi de Concilio Lemov. : Heroes, qui per dies septem concilium celebravere, Lemovicina discedunt ab urbe.~~

~~** Mai omits "tali laetabantur heroes": "Gaudebat populus cunctus de tanto pontifice, qui ita se auctoritate et gratia plenum exhibebat, ut omnium gereret curam, et episcopi dignitatem non amitteret." The Greek word probably indicates authentic John here. The same appears in Mom. ch. 12, where it cannot mean bishop.~~

Verum tempus me** deficiet**, quin et sermo deseret**, si de singulis eius meritis scribere temptavero.**

** "me" – Fal. Corsi, M, P, O, W, B, G, L, A; "mihi" – Mom., Lipp., C; om. – D, V; **G still copied from B here**

** "deficiet" – Fal, Corsi, M, P, O, W, B, G, D, L, V, A, C; "deficit" – Mom., Lipp.;

** "deseret" – Fal., M, O, W, B, D, L, C; "desereret" – P; "deserit" – Mom., Lipp., Corsi, G, V, A;

⁶⁰ Lit. "heroes". DMLBS suggests "lord, chief, magnate"; Corsi translates as "i capi", "the leaders"; Ducange says "Militum propria appellatio, episcopis tamen aliquando attributa" – "An appellation proper to soldiers, but sometimes attributed to bishops." The word appears also in chapter 12, referring to the governor. The Greek word probably indicates authentic text by John the Deacon.

** “tempta vero” – Fal, Corsi, M, P, O, W, B, G, D, L, V, A, C; “contendam” – Mom., Lipp.;

** Sentence is omitted by Mai

But time would fail me, and my discourse would fall short, if I attempted to write about every single one of his merits.

Sed qui** scire voluerit, qualem se quantumque praestiterit, mordacem comprimat dentem, et ex subjectis, evidenter** agnoscere valebit.**

** “qui” – Mom., M, P, O, W, B, D, L, V, A, C; “quis” – G (=typo); “si quis” – “if anyone” – Fal., Corsi. (= misreading “sed” abbreviation, and “quiscire”)

** “evidenter” – Fal., Corsi, M, P, O, W, B, G, D, L, V, A, C; om. – Mom.;

** V ends here and is followed by BHL 6160. Sentence is omitted by Mai

But anyone who would like to know what kind of man he was, and how greatly he excelled, let him hold back the biting tooth, and, from what follows, he will be able to understand it clearly.

NEW PARA in Lippomano

Cum igitur omnium charismatum virtute corroboraretur Nicolaus, et nihil sibi, sed totum Dei gratiae tribueret, coepit ita coruscare miraculis, ut non tantum sui**, sed etiam alieni, quibuslibet** oppressi angustiis, invocato nomine eius, statim sentirent levamen.

** “sui” – all; “suis” – G;

** “quibuslibet” – all; “quolibet” – Mom., Lipp.;

So because Nicholas was strengthened with the virtue of every spiritual gift, and attributed nothing to himself, but everything to God's grace, he then began to shine so much with miracles, so that not only his own people, but also foreigners, oppressed by whatever difficulties, by calling upon his name immediately felt relief.⁶¹

NO para break here in Lippomano

⁶¹ This is the last chapter of the biography of St. Nicholas, and what follows is not set in any particular period of his life. This is also the first chapter where the narrative material is not followed by a moral reflection. Instead it finishes with these remarks introducing the miracle stories. The syntax of the chapters following starts to change and become simpler, as if they are adapted from another source.

9. The Miracle of the Sailors

Quadam vero die, cum quidam nautae subita maris tempestate periclitarentur, adeo ut praesentem illis intentarent** omnia mortem, extemplo**, dissolutis frigore membris, clamitabant,

** “intentarent”; “minitarentur” – Mom., Lipp.;

** “illis ... extemplo”; om. – G;

Now one day some sailors were in danger of a sudden storm at sea, to the point that everything threatened an immediate death for them, with their limbs weakened by the cold, and they immediately began to cry out,

“Nicolae famule Dei, si vera sunt, quae de te audivimus, nunc nos ea supremo in periculo** constituti, experiamur, quatenus eruti ex saevientibus fluctibus maris, Deo et tuae liberationi gratias agamus.”**

** “in supremo periculo” – Mom., Lipp., M; “supremo in periculo” – Fal., Corsi, P, O, W, B, G, D, L, A, C;

** From this point the Mai text is very different in most sentences.

“O Nicholas, servant of God, if what we have heard about you is true, let us now experience it, as we are put to the utmost danger, so that, having been rescued from the raging waves of the sea, we may give thanks to God and for our deliverance by you.”

Mira res! talia referentibus**, apparuit quidam in similitudinem viri, dicens** eis,

** “referentibus”; “regerentibus” – Fal.;

** “dicens”; “dicentibus” – Fal.; “dicentis” – Corsi;

O wonderful thing! To those offering up such things, there appeared something in the shape of a man, saying to them,

“Vocastis enim me, ecce adsum.” Et coepit eos in rudentibus et antennis, aliisque juvare navis** armamentis.

** “navis”; “nauticis” – Mom., Lipp.;

“Well, you have called me. Behold! Here I am.” And he began to help them with the ropes and halyards and the other equipment of the ship.

Nec multo post, omnis pelagi cecidit fragor, omnisque cessavit tempestas.

Not long after, all the crashing of the waves abated, and the whole storm ceased.

Tum laeti nautae, pacata sulcantes aequora, quantocius optatum subeunt portum.

Then the overjoyed sailors, ploughing the tranquil seas, arrived as quickly as possible at the desired port.

NEW PARA IN CORSI TRANSLATION

Qui** egressi sciscitabantur ubi Nicolaus esset?

** "qui" – Fal., Corsi, M, P, O, W, B, G, D, L, C; "et mox" – Mom., Lipp.;

On disembarking, they began to ask where Nicholas was.

Cum autem indicatus fuisset eis in ecclesia,** e vestigio ingressi, mirabile dictu, quem nunquam noverant, sine indice cognoverunt.

** "ecclesia" – Lipp., Corsi, M, P, O, W, B, G, D; "ecclesiam" – Mom., Fal., L;

Then, when it had been indicated to them in the church, they went in immediately and, wonderful to relate, instantly recognised he whom they had never met, without any sign.

Mox** prostrati ad eius pedes, coeperunt ei gratias agere, dicentes qualiter de confinio mortis, ipso** suffragante, liberati essent.

** "mox"; "hic" – Mom., Lipp.;

** "ipso"; "episcopo" – Mom., Lipp.;

At once they prostrated themselves at his feet and began giving thanks to him, telling how they had been delivered with his help from the verge of death.

VARIANT: non propter me

VARIANT: sua ... clementia

Quibus sanctus, "Non meae," inquit, "possibilitatis arbitremini esse, quod factum est. Solita est Dei misericordia, qui non propter me, indignum famulum suum**, sed propter credulitatem vestrae fidei, vobis sua** succurrere dignatus est clementia**.

** "non propter me, indignum famulum suum, sed" – Corsi, Mai, M, B, G, D, L, A; "...tuum..." – Fal.; ("qui") om. Mom., Lipp., P, O, W, C;

** "sua" – Mom., Lipp., M, P, C; om. – Fal., Corsi, W, B, G, D, L, A;
** "clementia" – Mom., Lipp., P, O, C; om – Fal., Corsi, M, W, B, G, D, L, A;

To whom the saint said, "Do not think that what happened is from my own power. It is the usual mercifulness of God, who in his clemency, not on account of me, his unworthy servant, but on account of the sincerity of your faith, has deigned to rescue you.

Discite ergo quanti** valeat, apud Deum** fides pura,** et petitio non ficta.

** "quanti" – Fal., Corsi, M, P, O, W, B, G, D, L, A, C; "quantum" – Mom., Lipp.;
** "deum" – Mom., Lipp., P, O, W, G, D, L, C; "dominum" – Fal., Corsi, M, B, A;
** "pura" – Fal., Corsi, Mai, M, P, O, W, B, G, D, L, A, C; "vera" – Mom., Lipp.;

Learn, then, how how much a pure faith and a sincere supplication may prevail with God.

Propter peccata enim nostra, quotidie flagellamur. Tamen, si ex toto corde ad bonum Dominum** conversi fuerimus, viscera misericordiae suae, illico super nos commovet, et eripiet** de imminentibus periculis**.

** "dominum" – Fal., Corsi, M, P, O, W, G, D, L, A, C; "deum" – Mom., Mai, B.
** "eripiet" – Mom., Corsi, O, W, B, G, L, A; "eripit" – Lipp., Fal., M, D, C.
Mom., Lipp. supply a following "nos".
** "periculis" – all; "poenis vel periculis" – P, C;

For on account of our sins we are scourged every day. However, if we have turned to the good Lord with all our heart, he immediately sets in motion the depths of his mercy upon us, and will rescue us from impending dangers.

Idcirco non pigeat vos fratres benefacere, sectari humilitatem, libenter pauperibus succurrere.

So, brothers, don't get tired of doing good, pursuing humility and willingly rescuing the poor.

VARIANT: lacuna end of ch.9 start ch. 10

Credite meae parvitati, quia, ex quo homo in huius mundi** voraginem propter delicta sua dejectus** est, nullum eius bonum, sic Deus approbare legitur sicut eleemosynam, si tamen non ob mundi fiat gloriam.**

** “huius mundi”, “of this world” – Fal., Corsi, M, P, O, W, B, G, D, L, A, C;
 “huiusmodi” – Mom., Lipp.;
 ** “deiectus” – Mom., Lipp., Corsi, M, O, W, B, G, D, A, C; proiectus – Fal.,
 L; **QQQ Check other Beneventan mss. Of course Fal. used 1197, and
 maybe other beneventan mss... is that the source of his odd readings?**
 ** G stops here, resuming with “Tandem intentu praesulis” in the next
 chapter. So does BNF lat. 12600, which is therefore presumably copied
 from it.

Believe my insignificance, because, ever since man was cast down into the abyss
 of this world on account of his transgressions, it is written that God thus does not
 approve of any of his good deeds so much as almsgiving, unless, however, it is
 done for worldly glory.”

His aliisque talibus instructi, admirantes humilitatem spiritus, habitus vilitatem,
 sermonis facundiam, atque magnitudinem virtutis eius, discesserunt.

Having been instructed with these and other such words, they departed,
 admiring his humility of spirit, the lowliness of his dress, the eloquence of his
 speech, and the greatness of his virtue.

NEW PARA in Lippomano

10. The Miracle of the Wheat⁶²

Quodam itaque** tempore, cum eandem Lyciam regionem, accolarum pro
 meritis, sic perniciose fames oppressisset, ut seges aegra victum omnem
 negaret,

** “itaque” – all; “quoque” – W; “autem” – C.

At a certain time, when a devastating famine had oppressed the same country of
 Lycia so much, as its inhabitants deserved⁶³, that “the sickly crop denied any
 sustenance”,⁶⁴

mox, a provincialibus ruricolis,** saepe dicto famulo Dei, pro indigentibus
 maxime periclitanti, naves, triticeis onustae mercibus, in litore Andriaci portus,
 adesse nunciantur**.

⁶² This chapter again does end with a kind of moral reflection.

⁶³ Lit. “according to the deserts of its inhabitants.”

⁶⁴ Virgil, *Aeneid*, 3:142: “ārēbant herbae et vīctum seges aegra negābat”.

** “mox... ruricolis” - Mom., Lipp., Fal., M, P, O, W, B, D, L, C; om. - Corsi, A;
** “nunciantur” - all; “nunciatur” - C (but corrected);

the provincial peasants informed the often-mentioned servant of God – who often took risks, especially on behalf of the needy – that ships laden with grain had arrived in the harbour of the port of Andriake.⁶⁵

Quo velox adveniens Nicolaus, nautis ** inquit**, “Vos** rogaturus accessi, ut huic populo, tabe diuturnae famis laboranti consulentes, aliquantulum remedii ex isto** impertiri studeatis frumento.

** “nautis” - Mom., Lipp., Corsi, M, P, O, W, B, D, A, C; “navigantibus” - Fal.;
** “inquit” - edd., P, O, W, B, D, A, C; om. - M;
** “Vos” - all; “Vos, inquit” - M;
** “isto” - Mom., Lipp., M, P, O, W, B, D, A, C; “ipso” - Fal., Corsi;

On going swiftly to the place, Nicholas began to say to the sailors, “I have come to ask if you would be willing to bestow a small amount of help out of a portion of this wheat, looking out for this people, who are wasting away, oppressed by the prolonged famine.”

Sic sanctus**; et sancto sic aiunt illi,

** added: “ait” - M; “eis” - O;

Thus said the saint; and to the saint they spoke as follows,

“Non audemus, Pater, tuis obsecundare imperatis**, quia, publica taxatione angariati, Alexandriam perreximus, et inde** hoc triticum deferimus, per ministrorum manus, in Augustalium stipendia,** metiendum.**

** “obsecundare imperatis” - all; “obsequi praeceptis” - Mom., Lipp.;
** “inde”, “from there” - all; “modo” - Mom., Lipp.;
** “stipendia” - all; “stipendii” - Mom.;
** “metiendum” - all; “remetiendum”, “to be remeasured out” - B, C;

“We do not dare to obey your orders, Father, because, having been requisitioned for public service, we made our way to Alexandria, and from there we bring this

⁶⁵ Or Andriaca. The port of Myra, at the mouth of the Andriacus river. Cf. Pliny the Elder, *HN* v, 27 “Andriaca civitas”. The word order of this sentence has been rearranged to avoid some unnatural English, because the sentence subject is “naves”, ships.

grain, to be measured out by the hands of the officials, for the stipends of the Augustales⁶⁶.”

Quibus sanctus, “Audite,” inquit, “me,** et ne hic amplius attenuetur populus,** per unamquamque ratem, saltem centum mihi** modios praebeate; et ego in domini mei, cui servio, virtute**, spondeo, polliceor, promitto quia nullam minorationem habebitis apud regium exactorem.**

** “me” – all; “meae parvitati” – Fal.;

** “populus” – all; “apostolus” – Mom., must be typo;

** “mihi” – all; om. – Fal.;

** “in domini mei cui servio virtute” – Corsi, P, W, B, D, L, A, C; “in nomine domini mei cui servio in virtute” – Mom., Lipp.; “in dei mei cui servio virtute” – Fal.; “in domini mei virtute cui deservio” – M; “in nomine domini mei cui servio virtute” – O;

** G resumes after this.

To whom the saint said, “Hear me, and supply me with at least one hundred measures⁶⁷ from each ship, so that the people here are not thinned out any more; and in virtue of my Lord, whom I serve, I promise, assure, and guarantee that you will have no shortfall at the royal tax officer.”

VARIANT: ascendunt

Tandem interventu praesulis convicti, ex singulis puppibus centum numeravere** modios, et confestim,** vento surgente** secundo**, ascendunt** classes, portumque relinquunt, atque spirantibus auris, volucris** cursu, Byzantium applicuerunt ad urbem**.

** “numeravere” – Mom., Lipp., Fal., M, P, O, G, L, C; “numeraverunt” – Corsi, B (abbrev), D (in full), A (abbrev); unclear abbrev. – W;

** “et confestim”; “confestim vero” – O;

** “surgente” – Fal., Corsi, M, P, O, W, B, D, L, A, C; “surgentes” – Mom., Lipp.;

** “secundo” – all; “haec deo data” – G;

** “ascendunt” – Fal., Corsi, M, W, G, D, L, A; om. – Mom., Lipp., P, O, B, C;

** “volucris” – Mom., Lipp., Corsi, M, P, O, W, B, G, D, L, A, C; “veloci” – Fal., Mai;

** “ad urbem” – Fal., Corsi, M, P, O, W, G, L, A, C; “urbem” – B, D; “urbi” – Mom., Lipp.;

Finally, convinced by the intervention of the bishop, they counted out one hundred measures from each ship, and immediately a fair wind arose and they embarked on the ships, and left the port, and, with the winds blowing, by a flying passage they arrived at the city of Byzantium.

⁶⁶ The priests of the imperial cult.

⁶⁷ “modii”.

NEW PARA IN CORSI TRANSLATION

Cum autem integram mensuram, quam Alexandriae susceperant, ministris imperatoris numerassent, tantus stupor omnes accepit,** ut, prae admiratione, seriatim cuncta quae facta fuerant, eisdem narrarent ministris.

** “accepit” – Fal., Corsi, M, P, O, W, B, G, D, L, A, C; “coepit” – Mom., Lipp.;

But when they had measured out to the emperor’s officials the same quantity which they had taken on at Alexandria, so great a stupor came over them all that, in amazement, they explained to the same officials in an orderly way all the things that had happened.

Qua relatione percussi, Deum** omnium** rerum auctorem, continuata utrique laude, magnificarunt.

** “deum”; “dominum” – W;

** “omnium rerum auctorem” – all; “omnium” erased – M; “omnis rei creatorem” – W; “omnipotentem rei” – B; “omnis auctorem” – G; “omnis rei auctorem” – D, A;

They, impressed by this account, glorified God, the author of all things, with uninterrupted praise for both.

NEW PARA IN CORSI TRANSLATION

Vir itaque** domini,** accepto frumento, sic per industriam illud partiri studuit, sicut unumquemque noverat indigere.

** “itaque” – all; “autem” – M;

** “domini” – all; “dei” – Mom., Lipp.;

Then the man of the Lord, having obtained the wheat, took pains to divide it up by design, as he knew that each man required.

Mirandis plus miranda succedunt. Tanta enim omnipotentis Dei largitate, hoc ipsum parum** quod sanctus distribuit, auctum est, ut non tantum eodem**, sed etiam** altero paene** exacto** anno, ad victum singulis sufficeret.

** “parum” – Mom., Lipp., Corsi, M, P, O, W, B, G, D, L, C; om. – Fal.;

** Fal. inserts “anno” after “eodem”;

** “etiam” – Mom., Lipp., Corsi, M, P, O, W, B, G, D, L, C; om. – Fal.;

** “paene”, “almost” – Fal., Corsi, M, P, O, W, B, G, D, L, C; om. – Mom., Lipp.;
** “exacto” – Mom., Fal., Corsi, M, P, O, W, B, D, L; “sequenti” – Lipp.;
“exaucto” – G;

To wonders more wonders succeed. For, by the great generosity of Almighty God, this very little amount which the saint distributed, was increased, so that, not only in the same year, but also almost to the end of a second year, it was sufficient for the sustenance of each individual.

Quin et multi, spe credula exinde serere non dubitantes, nequaquam eos expectata seges, vanis frustrata est aristis, sed uberius farsit reeditibus.**

** “uberibus farsit reeditibus”, “it fed them with an abundant harvest” – Fal., Corsi, M, P, O, W, B, G, D, L, A, C; “uberius sparsit radicibus”, “it spread abundantly from the roots” – Mom., Lipp.;

Indeed many, in trusting hope, did not hesitate after this to sow, and the awaited harvest was not at all frustrated by empty ears of corn, but it fed them completely with abundant produce.

Porro nemini hoc incredibile videatur, quia salvatoris est ista promissio, dicentis, “Si habueritis fidem sicut granum sinapis, dicetis monti, ‘Transfer te,’ et transferetur.”**

** “dicetis monti, transfer te, et transferetur” – Fal., M (corrector adds “et” before “dicetis”), O, W, L; “dicetis monti transferre et transferi” – Corsi; “dicetis monti, transferre et transferetur” – P, B, A; “dicetis monti, transfer et transferetur” – G; “dicetis huic monti transfer te et transferetur” – D; “dicentes monti transfer et transferetur” – C; “et dixeritis monti huic, te transfer, transferetur” – Mom., Lipp. It is easy to confuse “transferre” and “transferte” in the manuscripts. The quotation from Mt. 17:19 is a medieval text of the Vulgate, also witnessed in José Martínez Gázquez, *Hystoria Barlae et Iosaphat* (*Bibl. Nacional de Nápoles VIII.B.10*), CSIC (1997), the unique manuscript of the first Latin translation of *Barlaam and Josaphat*, where the epilogue (p.193) gives “dicetis monti huic: ‘transfer te’ et transferetur.” In the Weber-Gryson⁵ it is “dicetis monti huic transi hinc et transibit”. The form used here also appears in Evagrius of Antioch’s (ca. 374) Latin translation of Athanasius’ *Life of St Anthony*, PG26, col.959; critical ed. L. Gandt, P.H.E.Bertrand, *Vitae Antonii Versiones latinae*, CCL 170, Brepols (2019), 91.

~~Our form appears in Evagrius of Antioch’s (ca. 374) Latin translation of Athanasius’ Life of St Anthony: PG26, col.959.~~

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CF. <https://www.purplemotes.net/2013/02/24/ancient-translations-life-antony/>

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Critical text: <https://www.corpuschristianorum.org/post/2019/03/21/two-early-latin-translations-of-athanasius-vita-antonii> and <https://www.brepols.net/products/IS-9782503577487-1>

Moreover let this not seem incredible to anyone, because that promise is from the Saviour, who says, "If you have faith like a mustard seed, you shall say to the mountain, 'Move yourself', and it will be moved."⁶⁸

Et illud, "Qui in me credit, opera quae ego facio, et ipse faciet, et maiora horum faciet.**"

** "et maiora horum faciet" - all; om. - Fal., W;

And this, "He who believes in me will also do the works that I do, and will do greater than these".**

** Jn. 14:12.

Vere enim in eo credidit Nicolaus, in cuius opitulatione, tale, tantumque valuit facere miraculum.

⁶⁸ Mt. 17:19.

Indeed Nicholas truly believed in the one with whose help he succeeded in performing such and so great a miracle.

NEW PARA in Lippomano

11. St Nicholas and the Devil⁶⁹

Ex multis igitur idololatriis,** quibus olim praefata regio dedita fuerat, maximam dementiae** suae devotionem, erga nefandissimae Dianae simulacrum exhibere studuit, adeo ut, etiam usque ad illud** servi Dei tempus, plerique rusticorum execrabili deservirent religioni.

** "idololatriis", "idolatries" – Mom., Lipp., M, P, O, W, B, G, D, A;

"idololatriis", "idolaters" – Fal., Corsi;

** "dementiae" – Lipp., Fal., M (same 'd' as "devotionem"), P, W, B, G, L;

"clementiae" – Mom., Corsi, O, A; uncertain – D;

** "illud" – Mom., Fal., Corsi, M, P, O, W, B, G, L; "illius" – Lipp.;

Out of the many idolatrous cults to which the aforesaid country had formerly been dedicated, it strived to exhibit the greatest devotion of its madness to a statue of the most abominable Diana,⁷⁰ to such a degree that, even up to the time of the servant of God, most of the peasants devoted themselves to this detestable religion.

Sed vir Dei, huius sacrilegii superstitionem, tanta persecutus est instantia, ut, divino suffragatus** adminiculo, penitus ex illis finibus, obsceni numinis culturam propelleret.

** "suffragatus" – Mom., Lipp., Corsi, M, P, O, B, G, D, A, C; "suffragante" – Fal., W, L;

But the man of God persecuted this sacrilegious superstition with such commitment that, supported by divine assistance, he expelled entirely the worship of the perverted goddess from those lands.

MY PARA BREAK

⁶⁹ This chapter in Mai is significantly different.

⁷⁰ Corsi understands this as "egli poi si impegnò ad esercitare il massimo zelo della sua pietà contro il simulacro della nefandissima Diana", "he (St Nicholas) then undertook to exercise the utmost zeal of his piety against the simulacrum of the most nefarious Diana," and he reads "clementiae", rather than the "dementiae" which cannot really be used of Christian piety. But it seems better to treat "regio" as the subject rather than "Nicholas". Note that I would never have worked out this sentence without Corsi's translation.

Verum, quid diabolo maliciosius? ** Quid in orbe artificiosius? **

** "maliciosius" - all; "malignius" - Fal.;

** "Q.i.o.a"; om. - B;

Truly, who is more malicious than the devil? Who in the world is more crafty?

Cum autem cerneret se privatum tanto decoris sui cultu, fellea face succensus, magnam contra Nicolaum exarsit in iram, et novo ** pectore nova versans consilia, quosdam adiit viros, omnibus imbutos, immo perditos maleficiis, eisque conficere oleum, quod "mediacon" ** dicitur, sub omni celeritate praecepit.

** "novo" - all; "callido" - Lipp.;

** "mediacon" - Fal., Corsi, W, B, A; "midiacon" - Mom., Lipp., M, P, L, C; "midiacon" - O; Various other corrupt forms, sometimes combining with "dicitur". This is a transliteration of the Greek word "μηδικόν", "Median (fire)". See R.F. Seybolt, "A troublesome medieval Greek word," *Speculum* 21 (1946), 38-41.

Then, when he saw that he was deprived of so great an ornament of his dignity, he burned with a venomous flame, and blazed out in a great rage against Nicholas, and, turning over new schemes with a fresh heart, he approached some men, steeped - indeed lost - in every crime, and he ordered them to manufacture the oil which is called "mediacon"⁷¹ with all speed.

NEW PARA IN CORSI TRANSLATION

Parent protinus egregii ** auditores dictis cari ** magistri, et quantocius portentuosus liquoris mixtionem componunt.

** "egregii" - all; "nefandi" - O, C;

** "cari" - all; "perfidi" - O, C; "cari" - all; "perfidi" - O, C; Demonstrating that O and C have some kind of connection. **qqq**

The worthy listeners immediately were obedient to the words of their dear master and as soon as possible they made up a mixture of the unnatural liquid.

MY PARA BREAK

Quo confecto, haud piger demon ad nocendum, transformavit se in cuiusdam religiosae feminae vultum, atque simulata specie, quibusdam navigantibus, quorum devotio ad servum Dei tendebat, medio sese tulit obviam ** mari. Et

⁷¹ This is a transliterated word from Greek, meaning "Median (fire)", referring to the Medes and Persians. Median fire is one of the terms used by Byzantine writers for what we know as Greek fire. See R.F. Seybolt, "A troublesome medieval Greek word," *Speculum* 21 (1946), 38-41.

quasi aliorum lembo uteretur, ait eis, "Video quidem vos proficisci domum Nicolai. Mallem nunc et ego venire vobiscum, quia votum habeo tanti patris perfrui benedictione.

** "sese tulit obviam" – Fal., M, W, G, L; "se tulit obviam" – B; "sese obviam tulit" – Corsi, A; "se se contulit" – Mom., Lipp.; "sese obtulit" – P, D; "sese tulit" – O; "se obtulit" – C;

Once this had been prepared, the demon, never slow to do harm, transformed himself into the likeness of a religious woman, and thus disguised, he took himself into the midst of the sea to some sailors, whose devotion was taking them to the servant of God. And in order to use a boat⁷² belonging to others, he said to them, "Ah, I see that you are going to the house of Nicolas. I too would like to come with you now, because I have made a vow to receive the blessing of such a great father.

Sed quoniam nequeo, rogo vos, ut, si molestum non est, hoc meae parvitat^{is} oleum, ad ecclesiam Myream feratis, et ob memoriam mei, summatim exinde parietes** ipsius aulae liniatis."

** "summatim exinde parietes" – Fal., Corsi, P, O, D, L, C; "summatim exinde in pariete" – M, W (corr. to parietes), G, A; "sumatis exemplum et in pariete" – Mom., Lipp.; "summitatem exinde parietis" – B (possibly from misreading a Beneventan hand);

But since I cannot, I ask you, if it is no trouble, to carry this oil of my insignificance to the church of Myra, and, in remembrance of me, in short to anoint the walls of the building with it."

Illi vero,** ignari doli, artisque fucatae, sumunt oleum classe et libenter secum vehunt.

** "vero" – all; "utro" – Mom., Lipp.;

Then they, unaware of the deception and of the art of falsification, accepted the oil on the ship⁷³, and willingly carried it with them.

Tunc monstrum informe**, umbra velut tenuis, velociter evanuit remigio**.

** "informe" – all; "infernum" – Fal.;

** "remigio" – all; "a remigio" – Fal., Corsi; om. – Mom., Lipp.;

⁷² A "lembus" = λέμβος, a fishing boat. Another transliterated Greek word.

⁷³ Lit. "fleet".

Then the shapeless thing quickly faded away from the galley⁷⁴ like a faint shadow.

Sed Dominus pius, invidorum aspernator, non est passus diu simpliciter ad famulum suum properantes, munus ferre simulatae imaginis, nec sermonibus fantasticis delusos progredi.

But the pious Lord, despiser of the hateful, did not long permit those hastening in good faith to his servant to bring the gift of a false image, nor to continue deluded by deceptive words.

NEW PARA IN CORSI TRANSLATION

Ex improvise enim cernunt sagenulam, insignibus refertam hominibus, inter quos conspiciuntur quendam simillimum Sancti Nicolai, qui ad eos sic facietis** interrogationibus orsus: "Heus," inquit, "quaenam mulier illa vobis locuta est? vel quid vobis attulit?"

** "sic facietis" – P, W, B, G, D, C; "sic est facietis" – L; "facietis" – Mom., Lipp.; "sic" – Fal.; "sic factis" – Corsi, A; "sic fatis" – O;

For unexpectedly they saw a small fishing-boat,⁷⁵ filled with distinguished men, among whom they saw a man very similar to Saint Nicholas, who spoke to them with polite questions: "Ho!" said he, "What did that woman say to you? Or what did she give you?"

At illi seriatim cuncta narrantes: "En," aiunt, – et oleum ostendunt –, "quod nos deprecata est** ad sanctam portare ecclesiam."

** "nos deprecata est" – Fal., Corsi, P, W, B, G, D, L, A, C; "deprecata est" – M, O; "se praecata esset" – Mom., Lipp.;

And they told everything in an orderly way: "Look", they said – and they showed him the oil – "what she begged us to bring to the holy church."

Quibus ille: "Vultis evidentius sapere, quae fuit** femina illa?"

** G omits 5 words, "femina.. est".

He replied, "Do you want to know more clearly who that woman was?"

⁷⁴ Lit. "rowing crew", so "galley" by synecdoche.

⁷⁵ Lit. "small fishing-net", but "small fishing boat" by synecdoche.

Haec enim est impudica Diana, et, ut me pro certo** verum dicere** comprobetis, hoc vasculum execrandi olei, istos proicite in fluctus.”

** “pro certo” – Fal., Corsi, M, P, W, B, G, D, L, A; “certo” – Mom., Lipp., O, C;

** “dicere” – edd., P, O, W, B, G, D, L, A, C; “dictorem” – M;

For this is unchaste Diana, and, so that you may prove for certain that I am telling the truth, cast this vessel of accursed oil into those waves.”

Nulla in medium mora, incunctanter faciunt imperata. Mox autem, ubi oleum illud aequoreas tetigit aquas, mirabile dictu, illico accensus est ignis, et contra naturam elementi, prolixo maris spatio**, visus est ardere.

** “prolixo maris spatio” – all; “per prolixum maris spatium” – M;

In front of everyone, without delay, they carried out the orders immediately. But at the instant when that oil touched the sea waters, incredibly, a fire was ignited at that spot and was seen to burn over a great expanse of sea, against the nature of the element.

Haec vero, dum nautis** stupenda videntur**, et, defixo obtutu, haerent in tanto prodigio, utrorumque naves magno divisae sunt intervallo,

** “nautis” – Mom., Lipp., P, O, W, B, D, A, C; “nautas” – Fal.; “nautae” – Corsi, M, G. L;

** “videntur” – Mom., Lipp, O, W, B, G, D, A, C; “videtur” – P; “viderint” – Fal.; “vident” – Corsi, M; “viderent” – L;

Then, while the sailors were looking at this astonishing thing, and, with a fixed gaze, stood perplexed at so great a prodigy, the two ships became separated by a great distance,

unde nec interrogare valuerunt, quis esset ille, per quem callidi hostis frustratas agnovere insidias?”

so they could not even ask who it was through whom they discovered the unsuccessful ambush of a crafty enemy.

Verumtamen, ut devoverant** ad sanctum festinantes Nicolaum, clara** voce referebant obviantibus sibi**, quod eis acciderat.

** “devoverant” – Fal., Corsi, M, P, O, W, B, G, D, L, A, C; “devolarent” – Mom., Lipp.;

** “clara” – Mom., Lipp., Corsi, Mai, M, P, O, W, B, G, D, L, A, C; “sera” = “late” – Fal.;
** “sibi” – Mom., Lipp., Fal., M, P, O, W, B, G, D, L, C; “si” – Corsi, A.

Even so, while hurrying – as they had vowed – to St. Nicholas, they related to those they met with a loud voice what had happened to them.

Venientes autem ad servum Dei, aiebant, “Vere tu es ille, qui nobis, in illo pelago, horrendum ostendisti prodigium.

Then, coming to the servant of God, they said, “Truly you are the one who, on the open sea, showed us a frightening prodigy.

Vere tu verus Dei es famulus, ob cuius vitae meritum** erepti sumus ab exitiis diaboli insidiis.”

** “vitae meritum” – all; “rationem” – Fal.;

Truly you are the true servant of God, through whose merits we have been rescued from the deadly snares of the devil.”

NEW PARA IN CORSI TRANSLATION

Talia dicentes, cunctum rei eventum** per ordinem indicant.**

** “cunctum rei eventum” – all; “ei cunctum rei eventum” – C; “cuncta” – Fal.;

** “narraverunt” – Fal., Corsi, M; “indicant” – Mom., Lipp.;

Saying such things, they related all the details of the business in an orderly way.

NEW PARA IN CORSI TRANSLATION

Quibus auditis, vir domini** solito more, in laudem prorupit clementissimi patris, ac deinde admonuit** eos, juste et pie vivere, ac se tutelae custodis aeterni ex toto committere**, qui neminem permittit temptari supra** id quod potest.**

** “domini” – Mom., Lipp., M, O, B, G, D, L; “dei” – Corsi, W, A; om. – Fal.; “diu” – P;

** “admonuit” – Corsi, M, P, O, W, B, G, D, L, A; monuit – Mom., Lipp., Fal.;

** Fal. inserts “regis”.

** “supra” – Fal., Corsi, M, P, O, W, B, G, D, L, A; “super” – Mom., Lipp. (prob. misreading abbrev.);

** 1 Cor. 10:13. “Deus est, qui non patietur vos tentari supra id quod potestis.”

On hearing this, the man of the Lord, as usual, burst out into praise of the most merciful Father, and then he admonished them to live justly and piously, and to entrust themselves entirely to the protection of the eternal guardian, who does not allow anyone to be tempted beyond that which he can bear.⁷⁶

Talibus itaque oraculis satius** informatos, optataque benedictione exhilaratos, laetantes** homines illos Jesu Christi famulus remisit ad propria.

** “satius” – Fal., Corsi, M, P, O, W, G, D, L, A; “facilius” – Mom., Lipp.; “satis” – B; “sanctius” – C;
** “laetantes” – Fal., Corsi, M, P, W, B, G, D, L, A; “laetantesque” – Mom., Lipp.; om – O, C;

And so, better informed with such teachings, and rejoicing in the desired blessing, the servant of Jesus Christ sent those men joyfully back to their homes.

[End of BHL 6105]

NEW PARA in Lippomano

The *Vita Nicolai* continues with an adapted version of the “Stratilates” legend, which circulated independently. Instead of the text of John the Deacon, the Falconius edition here incorporates a different and shorter recension of “Stratilates”. This is given below as appendix A. The Mai epitome is also based on a different recension. Neither will be collated further. A critical edition is needed of the “Stratilates” material circulating independently in Latin before this problem can be resolved.

[BHL 6106? or 6113?]

12. Stratilates: The Three Generals .⁷⁷

QQQ compare the narrative with my translation of the Greek

12.1 Three Generals Sent to Phrygia Arrive in Andriake**

** I have divided chapters 12 and 13 into sections for convenience.

⁷⁶ 1 Cor. 10:13.

⁷⁷ The story of the Three Generals (“Stratilates”) circulated independently in Greek. It seems that John the Deacon incorporated a recension of it into his text, which takes up chapters 12 and 13. The Falconius edition incorporated a different recension. This may be found in appendix A. Mai’s epitome made use of still another recension.

Praeterea,** cum in Phrygiae partibus, quaedam** gens cognomine artaiphala, seditiosis machinantibus viris, a Constantini Caesaris imperio descivisset**, confestim idem Augustus tres militiae principes, quos Dolopes “stratilates”** vocant, Nepotianum scilicet, Ursum et Harpilionem, ex consulto accivit,** eisque iussit** ut, cum** praeparato navali apparatu, ad subiciendos** proficiscerentur rebelles.

** “Praeterea”; “interea” – O;

** “quaedam” – Corsi, M, P, O, W, B, G, D, L, A, C; om. – Mom., Lipp.

** “descivisset” – Corsi, W, D, A; “discessissent” – Mom.; “discessisset” – Lipp.; “descedisset” – M; “disscedisset” – P; “desidisset” – O; “decivisset” – B; “descevisset” – G; “discivisset” – L; “dissedisset” – C;

** “stratilates” – Corsi, M, P, O, W, B, G, D, L, A, C; “stratiles” – Mom., Lipp.;

** “accivit” – Corsi, P, W, B, D, C; “ascivit” – M, G, D, A (corr. from “accivit”); “accitos alloquitur” – Mom., Lipp.; “accitos eis” plus erasure – O;

** “iussit” – Mom., Lipp., M, P, O, W, B, G, D, L, C; “praecepit” – Corsi, A;

** “cum” – Corsi, M, P, O, G, D, L, A, C; om. – Mom., Lipp., W, B;

** “subiciendos” – Mom., Lipp., M, P, O, W, G, L, C; “subigendos” – Corsi, B, D, A;

Subsequently in parts of Phrygia a certain nation named the Taifals⁷⁸, by the machinations of seditious men, revolted against the rule of Constantine Caesar, and the same Augustus immediately summoned for consultation and addressed the three commanders of the army, (those whom the Dolopians⁷⁹ call the “Stratilates”) namely Nepotianus, Ursus and Harpilio, and he ordered them, when a naval force had been prepared, to set out and subdue the rebels.

Armata** itaque** iuventute, et stipati** militari ambitione, Constantinopolim egredientes, pacatum** per aequor navigare coeperunt.

** “Armata itaque” – Mom., Lipp., L; “Egredientibus autem” – Fal.; This is the point at which the recensions printed by Mom. and Fal. definitely diverge.

** “itaque” – all; om. – B;

** “stipati” – Corsi, M, P, O, W, G, D, L, A, C; “stipata” – Mom., Lipp., B;

** “pacatum” – all; “altum” – B (probably error);

Therefore, having equipped their soldiers,⁸⁰ and filled with military ambition, they left Constantinople, and began to sail on the calm sea.

NEW PARA IN CORSI TRANSLATION

⁷⁸ Lit. “Artaiphala.” Presumably αἱ Ταῖφάλαί, “the Taifals”. The Taifals were a sub-tribe of the Goths, defeated by Constantine and settled in Phrygia.

⁷⁹ Δόλοπες, a warlike tribe of Thessaly mentioned in the Iliad. Probably the Greeks are meant.

⁸⁰ Lit. “youth”, but the sense is “soldiers”.

Qui postquam** longissima maris itinera transfretarunt, et pontum sulcarunt praefatae** Lyciae regionis, subita intemperie** exorta,** periclitabantur procellae.

** "postquam" – Mom., Lipp., M, P, O, W, B, G, D, L, C; "priusquam" – Corsi, A (copy error);

** "praefatae" – Corsi, M, P, O, W, B, G, D, L, A, C; om. – Mom., Lipp.;

** "intemperie"; "incomperie" – G; An error in G not present in D. **qqq**

** "incumbabant" – added Mom., Lipp.;

After they had made a very slow crossing of the sea, and had sailed the sea of the aforementioned country of Lycia, a sudden storm arose, and they were in danger of a tempest.

Ac per hoc, nec obniti contra, nec tendere valentes, flectunt viam crebrescentibus ventis, et tandem littoribus Andriaci** portus allabuntur. Ubi iactis ex more anchoris, stabiliuntur classes,

** "andriaci" – Corsi; "andriatici" – L; "hadriatici" – Mom, Lipp.; "adriatici" – M, O, W, B (corr. from "adriaci"), G, D, A (corr. from "adriaci"), C; "adriaci" – P;

And during this, unable either to struggle against it, or to press on successfully, they changed course in the increasing winds, and finally were blown towards the shores of the port of Andriake. There, having dropped anchors as usual, the ships were repaired,

sicque demum, optata potiti arena, coeperunt nonnulli huc atque illuc deambulare iuvenes. Aliqui vero eorum, mercationis causa, usque ad locum nundinarum, qui Placomata vocatur, accedentes, rapinam, sicut** illud hominum genus consuetum est, infligere** non desinebant**.

** "sicut" – Corsi, M, P, O, W, B, G, D, L, A, C; "ut" – Mom., Lipp.

** "infigere" – Mom., Lipp.; "infligere" – Corsi, M, P, O, W, B, G, D, L, A, C;

** "non desinebant" – Mom., Lipp., Corsi, M, P, B, G, D, L, A, C; "non sinebant" – O; "attentabant" – W;

and so, having reached the desired seashore, at length some of the young men began to walk around here and there. But some of them, going for the sake of commerce as far as the market-place which is called "Placomata", did not refrain from committing⁸¹ robbery, as is the custom of that sort of men.

⁸¹ Lit. "inflicting". The sense is that the soldiers abused their position in order to extort goods from the locals.

Quod mobile** accolarum vulgus advertens, omne ruit ad obsistendum.

** "mobile"; "nobile" - G; another error in G but not in D, its apograph.

A crowd of the inhabitants, quickly noticing this, all rushed to stop them.

Quibus vicissim seu adversis magno turbine ventis confligentibus, tumultus repens** Paterae urbi pro nuncio fuit.

** "repens" = "sudden, unexpected" - Corsi, W, G, D, L, A; "repetens" = "repeating" - Mom.; "repentinus" = "unexpected, sudden" - Lipp.; "strepens" = "resounding" - M; "praepes" = "flying ahead" - P, O, B, C;

While they were clashing repeatedly, or like contrary winds in a great whirlwind, the sudden uproar was like a trumpet-call** to the city of Patara.

** Lit. announcement, messenger.

~~** The inhabitants~~

~~** "magno turbine", like a great whirlwind. ventis cannot agree with this the~~

~~** adversis ventis as ABL pl. Masc. "confligentibus adversis ventis seu magno turbine". Horrible word order, but both in abl, and only 1 verb.~~

~~** tumultus is the subject. The tumult was like a messenger to Patara. Repens must agree with tumultus, so sudden. Everything before tumultus...~~

~~The clause "quibus vicissim seu adversis magno turbine ventis confligentibus" looks like an ABS Present, so translate as "when, while clashing". So "while clashing with them repeatedly, or like a great whirlwind of contrary winds". Treat "confligentibus quibus", "while them clashing", all ablative. Treat "adversis ventis magno turbine" as a clause, again the object of "confligentibus", "while contrary winds clashing in a great whirlwind", and "seu" to link them.~~

~~"while clashing with them repeatedly, or like contrary winds in a great whirlwind,~~

~~"While they were clashing repeatedly or like contrary winds in a great whirlwind,"~~

~~Google translate produces interesting results too.~~

~~Think about it as if ABL ABS: "them having been clashing, or adverse winds having been clashing in a great whirlwind" and then adapt to ABL ABS Present.~~

~~** Corsi: Osservando ciò, la folla tumultuante degli abitanti si precipitò tutta alla resistenza, come i venti in reciproco conflitto tra loro o contrastanti per un gran turbine. Il tumulto subito agì da messaggero alla città di Patara. — Observing this, the tumultuous crowd of the inhabitants all rushed to resist, like the winds in conflict with each other or contrasted by a great whirlwind. The tumult immediately acted as a messenger to the city of Patara.~~

Unde factum est, ut eadem civitas, ad arcendam vim tantae seditionis, tota concurreret.

As a result it came about that the whole city** gathered together to suppress the violence of such a great disorder.

** lit. "the same city all".

Qua vir domini, commotione percussus, exiit, civiumque furentium indignationem sagaciter comprimens, ad praefatum portum, qui ab ipsa urbe tribus disparabatur** millibus, festinus perrexit,

** "disparabatur" – Mom., Lipp., Corsi, M, O, W, L, A; "disparatur" – D; "separabatur" – P, B; "distabat" – G, C;

The man of the Lord, dismayed at this commotion, went out, and, shrewdly repressing the indignation of the furious citizens, hastened to the aforesaid port, which was three miles away from the city itself,⁸²

ibique repertis principibus illis, post** salutationis officium oscula libavit, ac deinde** percontatus** est eos**, dicens, "Qui estis? Unde? ** Pacemne huc** fertis an** arma?"

** "post" – all; "prius", "first" – Corsi, A.

** "deinde" – all; "deinceps" – M;

** "percontatus" – all; "percunctatus" – Corsi, M, D, A (A¹ corr. to "percontatus"), C;

** "eos" – all; om. – Mom., Lipp.

** "unde?" – Mom., Lipp., Corsi, W (preceded by mark possibly read as "et"?), L, A; "ut unde?" – M, P, G; "aut quid huc advenistis?" – O (with 2 erasures); "vel unde venisti?" – B; "vel unde" – D, C; "vel" or "ut" seems to be from an abbreviation?

⁸² Lit: "which was separated from the city itself by three thousand paces".

** “huc” – all; “hinc” – W;

** “an” – all; “ut” – M;

and, having found those commanders there, after the duty of salutation, he offered kisses⁸³, and then he enquired, saying, “Who are you? Where from? Do you bring here peace or war?”

At illi, “Pater,” inquit “sancte, pacifici sumus, et** tempestas nos** vestris appulit oris. Nam cursus noster Phrygiam tendit.

** “et” – all; “sed” – P, G, C;

** “nos” – all; “nos fluctuum” – M;

And they said, “Holy Father, we come in peace, and a storm has brought us to your shores. For our journey is to Phrygia.

Increverunt enim quidam rebelles, ad quorum contumaciam edomandam ab imperatoria sumus potestate directi.

In fact some rebels have risen up, whose disobedience we have been directed by the imperial power to subdue.

Ideoque petimus, ut tuis nos comiteris orationibus, quatenus** id decenter perficere possimus.”**

** “quatenus” – all; “quatinus” – Corsi, O, C;

** B then continues with “Sanctus vero Episcopus rogavit eos” etc, and changes to a witness to the Falconius version of “Stratilates”!

Therefore we ask that you accompany us with your prayers, so that we can do this fittingly.”

Tunc** praesul, alacriter eos allocutus, invitavit ut, pariter ad urbis proficiscentes moenia, non dedignarentur illius perfrui benedictione.

** “tunc” – M, P, G, D, L; “tum” – Corsi, O, W, A, C (probably tunc abbrev. wrongly); “hic” – Mom., Lipp. (probably from misreading of “tunc”);

⁸³ Corsi: “ivi trovati quei generali, dapprima rese loro il dovuto saluto col bacio”: “first gave them the due greeting with a kiss”.

Then the bishop addressed them briskly, and urged them, as they went together towards the walls of the city, not to disdain to make use of his blessing.

Mox stratilates illi, tantam servi dei admirantes efficaciam, illico omni suo interdixerunt populo, ut non barbarice** fremerent, nec, ultra indisciplinate** agentes, vim quibuslibet facere praesumerent.

** “barbarice” – Lipp., Corsi, M, P, W, G, D, L, A; “barbaricae” – Mom.; “barbarici” – O;

** “ultra indisciplinate” – M, P, O, W, G, D, L, A; “indisciplinate ultra” – Mom., Lipp.; “uti indisciplinates” – Corsi;

Immediately the generals⁸⁴, admiring the great influence of the servant of God, at once forbade all their people to roar like barbarians, or, behaving further in an undisciplined manner, to presume to do violence to anyone at all.

NEW PARA in Lippomano

12.2 The Release of the Three Innocents

His ita sedatis, ecce relatum est a dicentibus, “Domine sancte, si tua praesto fuisset in civitate paternitas, nullo modo injuste fierent** trium militum** caedes**.

** “fieret” – Mom., Lipp., W, L; “fierent” – Corsi, M, P, O, D, A, C; “paterentur” – G;

** “militum” – Mom., Corsi, M, P, W, G, D, A, C; “iuvenem militum” - Lipp.;

** Note the subject at the end of the sentence – classic word order of John the Deacon.

Having thus calmed things down, behold, it was reported by some saying, “O holy lord, if your paternity had been present in the city, the unjust executions of three soldiers ~~unjustly~~ would never be happening.

Nam et cives omnes valde vestram condoluerunt absentiam, quoniam consul, magno excaecatus munere, neci eorum consensit.”

In fact even the citizens have all greatly regretted your absence, because the consul, completely blinded by a large bribe, has agreed to their execution.”

⁸⁴ Lit. “stratilates” – again dropping into Greek.

Quibus auditis, vir domini, pietatis igne inflammatus, praefatos rogavit principes, ut cum illo rapidis festinarent passibus**.

** "passibus" – all; "cursibus" – M; "gressibus" – L;

Having heard these words, the man of the Lord, kindled with the fire of piety, asked the aforementioned generals to hasten with him with rapid steps.

Nec mora ingrediuntur urbem, et in locum qui leonti dicebatur** applicantes, interrogavit sanctus Nicolaus, quos ibi repperit, si adhuc viverent,** qui capitale acceperant sententiam.

** "dicebatur" – all; "dicitur" – Mom., Lipp.;

** "interrogavit ... viverent," – all; "quaerebat ubinam essent" – W;

Without delay they entered the city, and coming to the place which was named after the lion, St. Nicholas asked those whom he found there whether those who had received the capital sentence were still alive.

Respondentes illi dixerunt, "Festina, venerabilis pater, festina, quia in platea Dioscori vivi detinentur."

Answering they said to him, "Hurry, venerable Father, hurry, because they are alive and detained in the square of Dioscorus."

NEW PARA IN CORSI TRANSLATION

Mox ad ecclesiam martyrum** Crescentii et** Dioscori, pro quo ipsa cognominabatur platea, concurrens, et non eos reperiens, sciscitatus est, ubi essent.

** "martyrum" – Mom., Lipp., M, P, O, W, G, D, L, A, C; "martyrium" – Corsi;

** "et" – Mom., Lipp., M, P, O, W, G, D, L, C; om. – Corsi, A; A tironian "et".

Immediately hurrying to the church of the martyrs Crescentius and Dioscorus, for whom the square itself was named, and not finding them, he made enquiry where they were.

Cui dictum est, "Iam modo portam illam** urbis egrediuntur."

** "portam illam" – Corsi, M (corrected from "illius"), P, O, W, G, D, L, A, C; "portas illius" – Mom.; "portas illi" – Lipp.;

He was told, "They are just now going out of that gate of the city."

Quo dum tenderet, audivit eos asportatos in Birram,** ubi damnaticii perimebantur.

** “birram” – Mom., Lipp., M, W, D; “byrsrham” – P; “bisrano” – O, C; “birrani” – G; “birranis” – L; “pyrram” – Corsi, A; Is C then based on O, directly or not?

While he was going there, he heard that they had been transported to Birra, where condemned men were killed.

NEW PARA IN CORSI TRANSLATION

Hoc veredarius** Christi audito, licet tanto fatigatus** itinere, abiit, cucurrit, et ad locum expeditus** usque perveniens, reperit eos poplite flexo, velata facie, atque super exertam cervicem opperiri** iam libratum spiculatoris ensem.

** Add “et famulus” – Mom., Lipp.

** “fatigatus” – Mom., Lipp., M, G; “fatigatus esset” – Corsi, P, O, W, D, L, A, C;

** “expeditus” – Corsi, P, W, G, D, A; “expeditus” – Mom., Lipp., M; “expeditusque” (omitting “usque”) – O, C;

** “opperiri” – W, D; “opperire” – Corsi, A; “operire” – Mom., Lipp., M, G, L; “operiri” – P, O, C;

Having heard this, Christ’s huntsman⁸⁵, although wearied from such a journey, went, and** ran, and coming all the way in haste to the place, he found that they were waiting on bended knee, with face covered by a veil, and the sword of the executioner⁸⁶ already hovering⁸⁷ over the outstretched neck.

** “and” added for English style.

NEW PARA IN CORSI TRANSLATION

Hic hic** experiri potest veridica illa sententia, “justus ut leo confidit.”

** “hic hic” – all; “hic” – Mom., Lipp.;

Here, here you can experience that true saying, “the righteous are bold as a lion.”⁸⁸

⁸⁵ The idea is similar to that in the “Hound of Heaven” by Francis Thompson.

⁸⁶ “Spiculator”.

⁸⁷ Or “balanced”.

⁸⁸ Prov. 28:1.

Nam non potestate mundana, non mucrone territus, totum se audacter** in lictorem ingessit, eminusque de manu eius gladium propellens, nec** prius abscessit, quam illos solutos a vinculis secum reduceret, repetens, "Me, inquam, me** pro istis innocenter condemnatis paratus sum dedere leto."

** "audacter" – Corsi, M, P, O, W, G, D, A, C; om. – Mom., Lipp.;

** "nec" – Corsi, M, P, O (corrected to "non"), W, G, A; "non" – Mom., Lipp., D, C;

** "me inquam me" – Corsi, M, P, O, W, G, D, A, C; "me me inquam nam" – Mom., Lipp.;

For undeterred by either worldly power, or the edge of the sword, he boldly threw himself fully onto the lictor, and, hurling the sword far away from his hand, he did not move away until he could bring them back with him, released from their chains, repeating, "Myself, I say, myself I am ready to give to death instead of those who have been condemned but are innocent."

Ex carnificibus autem illis, nemo saltem ei muttire audebat, scientes eum magni meriti magnaue esse constantiae et in Christo plurimum valere.

But out of the executioners no one dared even to murmur against him, knowing that he was of great merit and of great courage and very strong in Christ.

NEW PARA IN CORSI TRANSLATION

Favore igitur prosecutus populi, qui eius expectando adventum gladiatoribus impedimento fuerat, ad praetorium consulis** accessit. Cuius foribus vi magis quam voluntarie reseratis, erant enim clausae, nunciatum est Eustachio consuli a cubiculariis de praesulis adventu.

** "consulis" – Corsi, M, P, O, W, D, L, A, C; "proconsulis" – Mom., Lipp.; om. – G;

Accompanied therefore by the applause of the people, who, while expecting his arrival, had obstructed the executioners⁸⁹, he approached the praetorium of the consul. The doors of this having been unbarred by force rather than voluntarily – for they were closed –, the arrival of the bishop was announced to Eustachius the consul by the chamberlains.

Illico dux ille festinus ei occurrens, salutavit eum.

⁸⁹ Reading this as "qui, eius expectando adventum, gladiatoribus impedimento fuerat", and understanding "who, while expecting his arrival, had been like an obstruction to the the executioners".

Immediately the impatient governor ran to meet him and gave him greeting.

Sed, quia scriptum est, “probata autem virtus corripit insipientes,”** aspernans eum,** sanctus aiebat,

** Sapientia 1:3: “Perversae enim cogitationes separant a Deo; probata autem virtus corripit insipientes.”

** “eum” – Corsi, M, W, D, L, A, C; “autem” – G; om. – Mom., Lipp., P, O;

But, because it was written, “but power, when it is tried, reproves the unwise,”⁹⁰ spurning him, the saint said,

VARIANT: conscius

“Inimice dei, legis praevaricator, cuius os innocentium cruorem dulcius ebibit melle, qua temeritate praesumpsisti vultum conspicerere nostrum, tanti conscius** reatus?

** “consciis” – M, P, O, W, Mom., Lipp.; “conscio te” – Corsi, G, D, A; “consciis te” – L (but “te” crossed out later);

“Enemy of God, law-breaker, whose mouth has imbibed the blood of the innocent as more sweet than honey, with what temerity did you presume to look upon our face, aware of so much guilt?

Cruentissime, quare non attendisti dominicam praeceptionem, quae cotidie intonat, ‘Innocentem et iustum nolite condemnare?’”**

** Dan. 13:53 (=Susanna 53): “Innocentem et iustum non interficies.”

Most bloodthirsty man, why did you not listen to the dominical precept, which every day proclaims, ‘Do not condemn the innocent and the just?’”⁹¹

Ad quem paucis** ita responsum reddidit heros:** “Cur me sic accipis, serve dei? Cur frustra in me saevis? Animadvertite, quia magis** Eudoxius et Simonides, huius insignes urbis, ex hoc magis arguendi sunt quam ego.

** “paucis” – all; W adds “verbis” in margin in different hand; “pauca” – G;

** A transliterated Greek word. Cf. ch.8 where the same word is used.

** “magis” – all; om. – Corsi; erased, and placed after “sunt” – L;

To which in a few words the lord returned answer thus: “Why do you receive me like this, O servant of God? Why rage uselessly against me? Look again, because

⁹⁰ Wisdom 1:3.

⁹¹ Dan. 13:53 (=Susanna 53): “The innocent and the just thou shalt not kill.” (Douai)

Eudoxius and Simonides, the notables of this city, are more to be blamed for this than me.

Revera enim ipsi sunt vehementer infensi** ad effundendum sanguinem horum**."

** "infensi" – M, P, G, L; "infessi" – A, O (corr. infenssi); "infesti" – Corsi, W, D; "accensi" – Mom., Lipp.;

** "horum"; "tuum" – P; "istorum" – O;

For in fact it is they who are violently stirred up to shed the blood of these men."

Cui praesul econtra: "Non Simonides," inquit, "nec Eudoxius sed auri argentique cupido te illexit, ut ad patrandum tantum facinus consentiret.

To which the bishop rejoined: "Neither Simonides nor Eudoxius lured you to consent to commit such a crime, but greed for gold and silver.

Crede meae parvitati, quia quomodolibet regimen tuum, quo** disponis, immo** depraedaris hanc patriam, piissimis Augusti insinuabitur auribus, qui factis tuis dignam recompenset aequitatem."

** "quo" – Lipp., M, P, O, W, G, L, C; "quod" – Corsi, A; placed after "immo" – Mom.; om. – D;

** "immo" – all; "in" – G; om. – Corsi;

Believe my insignificance, that your 'arrangement', whatever it is, by which means you manage, or rather plunder this country, will be whispered in the ears of the most pious Augustus, so that he may award a well-deserved recompense for your deeds."

Haec et alia, perstabat, memorans,** ducemque infamabat.

** Added "fixus manebat" – Mom., Lipp. **qqq recheck**

Recalling these and other things, he persisted and humiliated the governor.

Tandem, aliquando accedentes, praefati principes militum** multum obsecrabant ut, sopito** furore, consuli vehementi rubore suffuso veniam daret.

** “principes militum” – Corsi, M, P, O, W, D, L, A, C; “milites” – Mom., Lipp.; “principes” – G;
** “sopito”, put to sleep – Corsi, M, P, O, W, G, D, L, A, C; “suposito”, supposed – Mom.; “se posito” – Lipp.; “seposito”, put away from – Steinmeyer but noting the reading of Mom.

Eventually, intervening in the end, the aforesaid generals begged him very much that, putting to sleep his anger, he would grant pardon to the consul, who was violently suffused with red in the face.

VARIANT: humiliter

Quorum postulationem vir Domini clementer accipiens, ducem Eustachium, quem coram omnibus infamarat, coram omnibus humiliter** mulcere studuit.

** “humiliter” – Mom., Lipp., P, O, C; “mirabiliter” – Corsi, M, W, G, D, L, A;

The man of the Lord graciously accepted their request, and humbly tried to appease before everyone the governor Eustachius, whom he had humiliated before everyone.

NEW PARA IN CORSI TRANSLATION

Stratilates deinde illi, post** celebratum convivium, pontificis benedictione** aucti, laetanter socios classemque revisunt.

** “post” – Mom., Lipp., P, O, W, G, D, L, C; “prius” – Corsi, M, A;
** “benedictione” – Lipp., Corsi, M, P, O, G, D, L, A, C; “benedictionem” – Mom., W;

Then the generals, after a banquet had been celebrated, received the blessing of the pontiff and joyfully returned to their companions and the fleet.

Inde,** ubi prima fides** pelago reddita est, iter aggressi sunt coeptum, et flatibus invecti secundis, velociter Phrygiam pervenerunt.**

** “inde” – all; “deinde” – L;
** “fides” – Mom., Corsi, M, P, O, W, G, D, A, C; “quies” – Lipp.;
** “pervenerunt” – Corsi, M, P, O, W, G, D, L, A, C; “perrexerunt” – Mom., Lipp.;

Then, as soon as the first promise of safety⁹² had returned to the sea, they undertook the journey they had begun, and, carried along by following winds, they soon arrived in Phrygia.

⁹² “fides” = “promise of safety”, via Niemeyer.

Quam, cum sagaciter, ablatis seditionis fautoribus, sub imperii jura redegissent,** Constantinopolim repetierunt urbem.**

** “redegissent” – In G this is followed by “remeantes prospere”, then skips the next sentence, and resumes with “imperator etiam”.

** “repedarunt ad urbem” – Corsi, M, P, O, W, D, L, A, C; “repetierunt urbem” – Mom., Lipp.; The abbreviated and reworded version of chapter 12 found in Falconius ends here with “reversi sunt Constantinopolem”. It is then followed directly by ch. 13.

Then, after they had removed the fomenters of the rebellion and skillfully brought them back under the laws of the empire, they returned to the city of Constantinople.

Quibus non solum gratulabundus occurrit populus, sed procerum multi.

Not only did the people come to congratulate them, but many nobles.

Imperator etiam, ob subactos sine sanguine hostes,** gestiens gaudio**, triumphaliter eos in suo recepit palatio.**

** O inserts “magno”.

** “gaudio”; om. – G;

** “triumphaliter eos in suo recepit palatio” – Corsi, M, P, O, W, G, D, L, A, C (“in suo” added as corr.); “triumphantium more recepit” – Mom.; “triumphantium more illos recepit” – Lipp.;

Even the emperor, rejoicing because his enemies had been subdued without bloodshed, received them triumphantly in his palace.**

** Lit. on account of subduing the enemies

** Lit. “in the manner of the triumphant”

NEW PARA IN CORSI TRANSLATION

13. The Three Generals (Stratilates)(Contd.)

13.1 The Generals are thrown into Prison

Sed haec non aequis oculis ille antiquus humanae salutis aemulus aspiciens, in longum quievit; tamdiu enim se formas vertit in omnes,** quousque** invidos quosdam stimulis agitare** amaris, qui eorum dignitatem zelantes,** aut dedecus, aut necem contra illos molirentur.

** “in omnes” – Mom., Lipp., M, P, O, G, D, L, C; “in humanas” – Corsi, A (but overwriting something);

** “in longum... quosque”; om. – W;

** “agitaret” – Corsi, M, P, G, D, L, A, C; “agitavit” – W; “cogeret” – Mom., Lipp., O;

** “zelo prosequentes” – Mom., Lipp.; “zelantes” – Corsi, M, P, O, W, G, D, L, A, C;

But that ancient enemy of human salvation, looking at these things with discontented eyes, was quiet for a long time; for so long indeed that he changed himself into every shape,⁹³ until he could stir up some of the envious who were jealous of their⁹⁴ rank, by the goad of bitterness⁹⁵, to plot against them, either their disgrace or death.

Quid multa? Accedentes quidam dolosi ad quendam praefectum nomine Ablavium, quem Achivi** eparchum** vocant, in multis eos accusabant. Praesertim contra Augustum eos nitebantur ostendere conspiratores, adicientes subdolum esse locutionem eorum** et fucatam** humilitatem, et ideo** tantam simultatem** non fore** attendendam,** quia, ubi tempus invenerint, secus apparebunt.**

** “achivi” – all; “et” – G;

** “eparchum” – Lipp., Corsi, M, P, O, W, G, D, L, A, C; “aparchum” – Mom.;

** “locutionem eorum” – Corsi, M, O, W, G, D, L, A, C; “illorum locutionem” – Mom., Lipp.;

** “fucatam” – Mom., Lipp., Corsi, P, O, W, G, D, L, A, C; “fictam” – M;

** “et ideo” – Corsi, M, P, O, W, G, D, L, A, C; “ex quo” – Mom., Lipp.;

** “tantam simultatem” – W, D, C; “tantam simultatem eorum” – O

(“eorum” a gloss, but showing the copyist understood this as accusative like locutionem and fucatam); “tantas simultates” – Corsi, L, A; “tanta simulas” – Mom., Lipp., M, G;

** “fore” – Corsi, M, P, O, W, G, L, A, C; “esset” – Mom., Lipp.; “esse” – D;

** “attendendam” – P, O, W, D, C; “attendendas” – Corsi, L, A;

“attendenda” – Mom., Lipp., M, G (probably from lost abbreviation of the other readings).;

⁹³ Corsi reads “in humanas”, “into human forms”.

⁹⁴ The three generals.

⁹⁵ Lit. “bitter prickings”.

** “apparebunt” – Mom., Lipp., M, P, O, G, D, L, C; “apparebit” – Corsi, W (bt~, abbreviated ending, probably means “bunt”), A (ditto);

Need I say more? Some deceitful men approached a certain prefect named Ablavius, what the Greeks⁹⁶ call an eparch, and accused them⁹⁷ of many things. Above all they tried to show that they were conspirators against the Augustus, adding that their talk was subtle and their humility feigned, , and therefore their very real enmity would not be noticed,⁹⁸ because only⁹⁹ when they found the right opportunity would they appear otherwise

Sed, cum se inanibus vocibus nihil affectare conspicerent, coeperunt magnis** muneribus animum viri illicere, et** eum in perniciem armare** innocentium.

** “magnis” – Mom., Lipp., M, P, W, G, D, L, A, C; “manis” – Corsi (probably typo); “magis” – O (copyist error);

** “et” – Mom., Lipp., M, W, G, D, L; “ut” – Corsi, P, O, A (corrected from “et”), C;

** “armare” – Mom., Lipp., M, W, G, D, L; “armarent” – Corsi, P, O, A, C;

But when they saw that they could not achieve anything by empty words, they began to influence the mind of the man with large bribes, and to equip him for the destruction of the innocents.

Verum, “quid non mortalia pectora cogis**, auri sacra fames?”**

** “cogis” – Corsi, all mss (L corrected to “cogit”); “cogit” – Mom., Lipp. (and placed after “non”), G; The word order in Mom. is often different to that in mss.

** Virgil, *Aeneid* III, 56-7: “quid non mortalia pectora cogis, auri sacra fames!”

Truly, “To what do you not drive the minds of mortals, O accursed lust for gold?”¹⁰⁰

Extemplo,** corruptus eparchus** immensitate fulvi metalli, intravit** ad Augustum et sic orsus est fari:**

⁹⁶ Lit. “Achivi” – probably “Achaean” is intended.

⁹⁷ The generals.

⁹⁸ I.e., would not attract official attention. Medieval use of the gerundive here as simply a future passive participle – see L. R. Palmer, “The Latin Language” (1954), p.167.

⁹⁹ “only” added for clarity.

¹⁰⁰ Virgil, *Aeneid* III, 56-7.

** "extemplo" – all; "exemplo" – G; O inserts "tunc" here.
** G inserts "cum" here.
** "intravit" – Mom., Lipp., M, P, O, W, G, D, L, C; "introivit" – Corsi;
uncertain – A;
** "orsus est fari" – M, P, W, D, L, C; "orsus est" – Mom., Lipp.; "exorsus
est fari" – Corsi, O, G, A;

At once the eparch, corrupted by an enormous quantity of yellow metal, went to the Augustus and began to speak like this:

"Excellentissime domine, cuius moderamine totus mundus pacatus quiescit!
Ecce, invidia diaboli, a quo omnis nequitiae seminarium oritur, intestinos**
contra nos suscitavit** inimicos.

** "intestinos" – Corsi, M, P, O, W, G, D, L, A, C; "infestos" – Mom., Lipp.;
** "suscitavit" – Mom., Lipp., Corsi, P, O, W, D, L, A, C; "excitavit" – M, G;

"Most excellent lord, under whose government the whole world rests in peace!
Behold, the envy of the devil, from whom every nursery of iniquity arises, has
stirred up internal enemies against us.

Revera, enim, stratilates illi, quos dudum Phrygiam** vestra misit sublimitas,
insidias** machinantur domino meo.

** "Phrygiam" – Mom., Corsi, M, P, O, W, G, L, A, C; "in Phrygiam" – Lipp.,
D;
** "insidias"; O adds "vobis".

For in fact those generals whom a while ago your Sublimity sent to Phrygia, are
plotting treason against my lord.

Nam conventicula crebra agentes, promittunt confederatores suos ditari opibus,
et magnis extolli** dignitatibus.

** "extolli"; "extollere" – P, L;

In fact they are holding frequent meetings and promising their confederates that
they will be enriched with wealth, and will be promoted to high offices.

Hoc ego pro certo sciens, ideo coram tua veni narrare praesentia, ne divinum
iudicium et imperialem incurrerem** iram. Quoniam** quidem non solum rei
sunt, qui male faciunt, sed et** qui consentiunt facientibus; maxime cum haec
procul dubio a sociis eorum didicissem**.

- ** "incurrerem"; "incurram" – O;
- ** "quoniam"; "quo" – Corsi (misreading quo~);
- ** "et"; om. – Corsi, A;
- ** "didicissem"; "didicerim" – O;

This I know for certain and so I have come before your presence to relate it, so that I do not incur divine judgment and imperial wrath. For indeed not only those who do wrong are guilty, but also those who consent to their actions; especially when I learned these things for sure from their associates.

Unde caelitus** vobis collata** provideat sagacitas, quid** facto opus sit."

- ** "caelitus" – Mom., Lipp., M, P, O, W, G, D, L, A, C; "celtius" – Corsi – misreading abbrev. for "celitus".
- ** "collata"; "data" – D;
- ** "quid" – Corsi, P, O, W, D, L, A, C; "quod" – Mom., Lipp., M, G;

Wherefore may wisdom divinely bestowed provide you in advance what needs to be done."

NEW PARA in Lipp.

VARIANT: et + new sentence

Creditit itaque Augustus fallaciis eius, utpote praefecti sui, et** iratus e vestigio comprehendi eos jussit, et in carcere retrudi.

- ** "et" – Mom., Lipp., Corsi, M, W, G, D, L, A; om. and new sentence – P, O, C; a useful division of the two main families here.

So the Augustus believed in his deceptions, namely those of his prefect, and in anger he ordered that they were arrested on the spot, and thrown back in prison.

NEW PARA IN CORSI TRANSLATION

Illis vero carceribus custodiis** mancipatis, accidit - ut reor non** sine nutu divino - ut imperator, in summis rei publicae preoccupatus negotiis, horum protelaret** sententiam.

- ** "custodiis"; "ergastulis" – P;
- ** "ut reor non" – M, P, W, G, L, C; "ut reor" – O (probably copyist forgot "sine"); "haud reor" – Mom., Lipp., Corsi, D, A;
- ** "horum protelaret" – Mom., Lipp., M, P, O, G, D, L; "eorum praestolaretur" – Corsi, A; "eorum differret" – W;

But after they had been transferred to the custody of the prison officials, it came about – not, as I suppose, without the divine will – that the emperor, preoccupied with the highest affairs of state, postponed sentence upon them.

Sed, quia caecum pectus, quod semel inficit viris**, difficili** paenitudine renitescit, praedicti callumniatores, paucis effluxis diebus, assunt et memorato praefecto promissa munera deferentes, “Quo pacto,” inquiunt, “inimicos nostros vitae donastis** et non capti comminus** sunt jugulati?

- ** “inficit viris” – Lipp., Corsi, M, W, L, A; “inficit” – Mom.; “invidia inficit” – P; “invidia” – O; “incipit vilis” – G (omitting “semel” – vilis might be a guess at D’s unreadable letters, or “viris” in Beneventan); “inficit ?? lis” – D (might be “bi lis”); “inficit bilis” – C;
- ** “difficili” – Corsi, M^{corr}, P, O, W, D, A, C; “difficile” – Mom., M, G;
- ** “donastis” – W omits the rest of the sentence.
- ** “comminus”; Otlone has “confestim”.

But since a blinded soul¹⁰¹, once soaked with poisons, grows bright again only¹⁰² with difficulty and through penance¹⁰³, the aforementioned slanderers presented themselves after a few days had passed, and bearing the promised gifts to the aforesaid prefect, said, “By what agreement have you given life to our enemies, and, having been arrested, not executed them immediately?

An sperastis** seditioni** vos posse finem imponere, si eos artari ergastulo iuberetis**?

- ** “sperastis” – Mom., Lipp., Corsi, P, O, W, G, D, L, A; “sperabatis” – M;
- ** “seditioni” – Mom., Lipp., M, P, O, W, L; “sediciosus” – Corsi, A; “seditionis” – G, D (G and D both move “vos” before “seditionis”; This is a useful group marker for G and D.
- ** “iuberetis” – Mom., Lipp., M, P, O, W, G, D, L, A; “iubereris” – Corsi (looks like misreading of ms by Corsi);

Or did you hope that you would be able to put an end to the rebellion, if you just¹⁰⁴ ordered them to be confined in prison?

Ecce enim, retrusi, sociis eorum adminiculantibus exire satagunt, et meditatam implere nequitiam.

For behold, the prisoners, with the support of their associates, are trying to escape and fulfil the planned wickedness.

¹⁰¹ Lit. “a blind soul.”

¹⁰² Added “only” for clarity in English.

¹⁰³ Lit. “through a difficult penance.”

¹⁰⁴ Added “just” for clarity in English.

Idcirco te conari necesse est, ne tale** quid, quod non optamus, perficere possint;

** “ne tale quid”; “ne tale facinus quid” – O (a gloss); “ne” – L;

So it is necessary for you to work hard, so that they cannot do such a thing, which we do not want;

alioquin vigilasse pro pace vestra nos poenitebit, et vos celerrime peribitis.”

otherwise we shall regret that we watched out for your peace, and you will perish very quickly.”

Coactus, ergo, praefectus ille** magis cruento munere quam fame,** denuo auribus Caesaris talia venena infudit: “Domine** Auguste, scelesti illi, quos pietas vestra vivere sinit, non cessant pestifera cum suis conspiratoribus meditari consilia.

** “ille”; “illo” – Mom., Lipp.;

** “fame” – Corsi, M, P, O, W, G, D, L; “sermone” – Mom., Lipp. (substituting more familiar word);

** “domine”; G adds gloss “inquit”.

The prefect, therefore, moved more by the blood-stained bribe than by the power of words, once again poured this venom into Caesar’s ears: “Lord Augustus, those criminals whom your mercy permits to live, are not ceasing to plan evil designs with their conspirators.

Certo enim certius noveritis eos extrinsecus habere conjuratos, qui eos** viriliter adjuvare satagunt, ut, egredientes insperate, ad necandum irruant super** dominum nostrum**.”

** “eos” – Corsi, M, P, O, W, G, D, L, A; “illos” – Mom., Lipp.;

** “super”; “super vos” – P, O;

** “nostrum” – Mom., Lipp., M, W, G, D, L; “suum” – Corsi, A; “meum” – P, O, C (=misreading of nrm~?);

For surely, without any doubt, you know that they have conspirators on the outside who are manfully trying to help them, so that, on escaping unexpectedly, they may rush upon our lord to kill him.”

Illico Augustus, quasi suam comperisset mortem, tanta furia** actus** est, ut, saltem** absque inquisitionis respectu, praeceperit illos occidi.

** “tanta furia”; “tantis furiis” – D; “tali furia” – Corsi, A;

** “actus” – Mom., Lipp., M, P, O, W, G, D, L, A, C; “accensus” – Corsi (seems to be emendatio);

** “saltem” – Corsi, M, P, W, G, D, L, A; om. – Mom., Lipp., O; “statim” – C;

Immediately the Augustus, as if he had learned for certain of his own death, was so angry that without even regard for investigation, he commanded them to be killed.

NEW PARA IN CORSI TRANSLATION

Quo mandato praefectus** avaritiae** accepto, prae gaudio magno misit ad custodem carceris, ut hos segregatos sollicitus** observaret, quatenus subsequenti nocte clanculo perimerentur.

** “praefectus” – Corsi, M, P, O, W, G, D, L, A, C; om. – Mom., Lipp.;

** “avaritiae” – Mom., Corsi, M, P, O, G, D, L, A, C; “avarus” – Lipp.; om. – W;

** “sollicitus” – Mom., M, P, O, W, D, L, A, C; “sollicitus” – Lipp., Corsi, G (unclear if really “sollicitus”) – probably misreading Beneventan;

Having received this order, the greedy prefect with great joy sent an order to the warden of the prison to keep them segregated and watch them very carefully¹⁰⁵, so that on the following night they might be put to death secretly.

Custos autem, ille bonae compassionis vir et merito Hilarianus vocitatus, praeripuit** se ad carcerem, et maesto hanc edidit pectore vocem:

** “praeripuit” (p with macron) – Mom., Lipp., M (abbreviated), O (abbrev), W (in full), G (abbrev), D (abbrev), L (abbrev), A (abbrev), C (in full);

“proripuit” (p with loop at left base of vertical) – Corsi, P;

Then the warden, a man of good compassion and rightly called Hilarianus, rushed down to the prison, and with a heavy heart uttered these words,

VARIANT: suffusus

“Utinam vos nunquam, domini, scissem! Proh dolor! Hodie separamur ab invicem!” Et lachrymis suffusus** ait,

** “suffusus” – Mom., Corsi, P; “fusus” – C; “suffusus” – Lipp., M, G, D, L, A; “fusus” – W; “infusus” – O;

¹⁰⁵ Lit. “to watch these segregated ones”.

“I wish I had never known you, my lords! Alas! Today we are being separated from each other!” And overflowing with tears he said,

“Eloquar an sileam? Sed tamen** cogor eloqui** vobis. Sciatis ab Augusto egressam esse sententiam, ut hac nocte, absque dilatione, occidamini.

** add “invitus” – P, O, C;

** “eloqui” – Corsi, mss; “loqui” – Mom., Lipp.;

“Shall I speak or be silent? But still I must speak to you. You should know that the sentence has been issued by the Augustus, that tonight, without delay, you are being put to death.

Praeordinate ergo de rebus vestris, ne postmodum**, in supremo constituti articulo**, magis eas exterminio quam testamento delegatas** relinquatis.”

** “postmodum” – Mom., P, O, W, G, D, L, C; “prius modum” – Corsi, M, A;

** “articulo” – Corsi, M, P, O, W, G, D, L, A, C; om. – Mom., Lipp.;

** “delegatas” – Lipp., Corsi, M, P, O, W, G, D, L, A, C; “delegatos” – Mom.;

“rebus” is referred to, which is feminine.

So arrange your affairs now, so that later on, having been brought to your last moment, you do not leave the same settled more by your death than by your will¹⁰⁶.

NEW PARA IN CORSI TRANSLATION and in Lippomano.

13.2 The Generals Call Upon St. Nicholas

Quibus auditis, extemplo gelidus per ima** cucurrit ossa tremor, et ingemiscentes, sparsis** crinibus, scidere** vestimenta sua atque ululatu cum magno talia clamitabant:

** “ima” – Corsi, M, P, O, W, D (“ima” and “ossa” swapped), L, A, C;

“imancla” – G; “tota” – Mom., Lipp.;

** “sparsis” – Mom., Lipp., M, P, O, W, G, L, C; “passis” – Corsi, A;

** “scidere” – Mom., Lipp., M (scider~), O (scider~), W (scider~), L (scider~), C (scider~); “sciderunt” – Corsi, P (in full), G (in full), D (in full), A (scidert~);

¹⁰⁶ “testamentum”, i.e. legal last will and testament.

Having heard this, immediately a icy shiver ran through their inmost bones, and moaning, with disheveled hair, they tore their clothes and with such a loud howling they cried out,

“Heu, quisnam est tantus iste furor? Quae tanta severitas, ut sic moriamur sicut crassatores populorum, qui saltem nec interrogatione digni habentur?”

** “habentur” – Mom., Lipp., M, P, O, W, G, D, L, C; “habemur” – Corsi, A (but looks like copyist miswrote “habem~” rather than “habent~”);

“Alas, why is there this great fury? Why such great severity that we are to die like common footpads, who are not even considered worthy of questioning?

Immanis** est ista crudelitas et nec audita in gentilibus.”

** “immanis” – all; “immane” – Corsi;

That harshness is monstrous, and unheard of anywhere.”

Cum autem diu multumque ita** gement, Nepotianus, unus ex eis, recordatus est qualiter sanctus Nicolaus iuvenum liberator trium mirabilis fuisset.** Suspirans iterum iterumque, ** tandem hanc precem fudit:

** “ita” – Mom., Lipp., Corsi, O, D, L, A, C; “in” – W; om. – M, P, G;

** insert “et” – Lipp., L; om. – Mom., Lipp., Corsi, M, P, O, W, G, D, A, C;

** insert “et” – Corsi, M, P, G, D (but erased), A, C (added in margin); om. – Mom., Lipp., O, W, L;

But when they had been complaining thus for a long time, and a lot, Nepotianus, one of them, remembered how St. Nicholas had been the wonderful deliverer of the three soldiers. Sighing again and again, at last he uttered this prayer:

“Rex Deus excelse, succurre miseris**, succurre** perituris, meamque humillimam deprecationem, non nostris, sed servi tui Nicolai meritis dignanter attendas,** quatenus sicut eius instantia tres illos erutos a morte conspeximus, ita nos per eius intercessionem ab instanti eripiamur sententia.

** “succurre miseris”; om. – W; (probably just copying error)

** “succurre” – Corsi, M, P, O, W, G, D, L, A, C; om. – Mom., Lipp.;

** “attendas” – Corsi, M, P, O, W, D, L, A, C; “attende” – Mom., Lipp.; “attendat” – G;

"O God, exalted king, come quickly to the aid of the wretched, come quickly to the aid of the perishing, and graciously hear my most humble prayer, not for our

merits, but for the merits of your servant Nicholas, so that, just as we saw those three rescued from death by his request, so may we be rescued through his intercession from this sudden sentence.

Quoniam,** quidem si non adest corporaliter, credimus** tamen illum spiritualiter omnium compati necessitatibus, pro quibus** tibi saepius supplicare.**

** “quoniam” – Mom., Lipp., M, P, O, W, G, D, L, A, C; “qui vero” – Corsi.
** “credimus” – Lipp., Corsi, M, P, O, W, G, D, L, A, C; “credamus” – Mom.;
** “pro quibus” – Mom., Lipp., M, P; “pro quibus eis” – G; “per quae eis” – Corsi; “per quae” – O; “pro quae” – W; “pro quae eis” – D, L, A, C;
** “supplicare” – Corsi, W, D, A, C; “supplicaret” – Mom., Lipp.; “supplicat” – M; “supplicamus” – P, O; “supplicarentur” – G; “supplicari” – L (“ri” a weird Beneventan abbreviation that may have given rise to the rest);

The last portion of the sentence “pro... supplicare”, with many abbreviations, seems to have confused the copyists. At some point someone seems to have thought that the sense was “through whom we repeatedly pray to You”, possibly wrongly reading “quem” for “que” rather than “quae”. “quae” and “quibus” mean the same here, but perhaps an abbreviated “quibus” gives rise to “que” more easily than the reverse. “per” is probably a mistake for “pro”, both being abbreviated to a “p” with a wiggle at the bottom. “eis”, “for them”, looks like a gloss. The main construction is an accusative and infinitive (illum... compati [passive form but deponent]) after a verb of thinking, so I agree with Corsi and suggest that “supplicare” must be correct here. Note that next letter is “t” which may explain “supplicare-t”, if read too quickly.

Seeing that, even if he is not present in body, yet we believe that in spirit he has compassion for everyone’s needs, on behalf of which he often prays to you.

Tu ergo** Domine, tu qui voluntatem timentium te facis,** propter orationes eius libera nos.”

** “Tu ergo” – Corsi, M, P, O, W, G, D, L, A, C; “Te igitur precamur” – Mom., Lipp.;
** “facis” – Mom., Lipp., M, P, O, W, G, D, L, C; “facies” – Corsi, A;

Therefore, O Lord, you who bring forth the purpose of those who fear you, on account of his prayers, deliver us.”

Sic Nepotianus, sic supplicabant** et comites**, atque simul uno ore clamabant,

** Rest of sentence omitted – P;

** A gloss inserted here: “eius” – Mom., Lipp.; “illius” – G; (clearly a gloss);
om. – Corsi, M, O, W, D, L, A, C;

So Nepotianus prayed, and likewise his companions, and together with one voice they cried out,

“Sancte Nicolae adiuva nos. Serve dei, licet absens, interveni pro nobis, ut eruti a praesenti jugulo**, tuam devoti videre faciem, tuosque sacratissimos osculari mereamur pedes.”**

** “iugulo”; “iugo” – G, D, L; (showing a Beneventan origin for G and D?)

** W skips the next few sentences, resuming with “nocte igitur”.

“O Saint Nicholas, help us. Servant of God, though absent, intercede for us, so that, delivered from immediate slaughter¹⁰⁷, we faithful will deserve to see your face, and to kiss your most holy feet.”

NEW PARA IN CORSI TRANSLATION

O clemens pietas creatoris**, O immensa benignitas salvatoris, quae tanto** laudanda est praeconio; quantum ab omnibus simpliciter se** petentibus** exorabilis.**

** Mom., Lipp. swap “creatoris” and “salvatoris”. G has “salvatoris” in both places.

** “tanto...quantum” is reminiscent of an equally odd sentence in chapter 2. Perhaps this is a John the Deacon idiom.

** “se” – understanding this as the object of “petentibus”. Meaning either “it” – the kindness of God – or “He”, i.e. God, the subject of the next sentence.

** “petentibus”; O, L, C add “est” here; G adds “fit”; Both seem like glosses. “omnibus petentibus” – “to all who ask”, “by everyone asking”. Cf. “Haec dicit Dominus: Non deficiet vinum de vase, sed omnibus petentibus affatim tribuetur, et abundabit”, “O Lord, I pray that wine shall not be lacking in this jar until all have received an abundance.” (Gregory of Tours).

https://portal.sds.ox.ac.uk/articles/online_resource/E00009_Gregory_of_Tours_in_his_Life_of_Abraham_abbot_at_Clermont_ob_477_S00005_recounts_how_at_the_feast_of_Cyricus_Kyrikos_child_martyr_of_Tarsus_S00007_in_Clermont_central_Gaul_Abraham_miraculously_multiplied_the_wine_needed_for_those_inv/13739716/1 But this leaves “ab” to be explained. Perhaps Lippomanus added “invenitur” – “how much is he found responsive by all those entreating him” precisely to cope with “ab”.

** “exorabilis”; Blaise: One who can be invoked, moved by prayers. Lipp.

¹⁰⁷ Or “from our present confinement” – manuscripts G, D and L.

adds “invenitur” here, probably looking forward to “invenit”. This last clause is difficult to understand. Some manuscripts contain obvious glosses here, and their presence suggests that others also found the text difficult. “est” should probably be understood. Corsi: “O clemente pietà del Creatore, o immensa benevolenza del Salvatore, che è da magnificare con tanta lode, quanto grande è l'indulgenza verso tutti quelli che gli si rivolgono con animo semplice!” – Google trans: “O gracious mercy of the Creator, O immense benevolence of the Saviour, which is to be magnified with so much praise, how great is the indulgence towards all those who turn to him with a simple heart!”

No idea how the last clause works!

O the merciful goodness of the creator, O the immense kindness of the saviour, which is so much to be magnified with praise; how greatly is He¹⁰⁸ responsive to all those simply seeking Him.

Quis umquam eum quaesivit puro corde et non invenit? Quis petivit ab eo misericordiam et non accepit?

Who ever sought him with a pure heart and did not find him? Who asked him for mercy and did not receive it?

Ipse enim se obligavit** dicens, “Quodcunque petieritis patrem in nomine meo, fiet vobis.”

** “obligavit”; “promisit” – G;

For he promised this himself, saying, “Whatever you ask the Father in my name, it will be done for you.”¹⁰⁹

Huius enim sponsionem veritatis inter angustias hi tres mirabiliter sunt experti.**

** Classic John the Deacon word order, with the subject, “hi tres”, concealed at the back.

Indeed these three in the midst of their difficulties wondrously experienced the promise of this truth.

¹⁰⁸ Either “it” – the kindness of God – or “He”, i.e. God, the subject of the next sentence.

¹⁰⁹ John 15:16.

Nam vir Dei adhuc vitam carpebat praesentem et bonus Dominus sic
praedictorum supplicum preces audire dignatus est, ac si sanctus Nicolaus
interventor in superiore** regno penes eum fuisset.

** “superiore” – Mom., Lipp.; “superi” – Corsi, A; “supero” – M, L;
“superno” – P, O, C; “superiori” – G, D; (all these look like clumsy guesses
at the meaning of an over-abbreviated original).

Indeed the man of God was still ~~holding on to~~ alive in this present life, and so the
good Lord deigned to listen to the prayers of the aforesaid supplicants as if St.
Nicholas, as intercessor, were with him in the kingdom above.

Sed haec cuius, nisi tua, sunt Christe dona,** tuae retributiones? Tuae** prorsus,
Domine, qui glorificantes te non solum coram patre tuo in caelis, sed etiam in
terris coram hominibus glorificare consuesti.

** Question mark follows “dona” – P, O, D; follows “retributiones” – M, L, A;
neither – Mom., Lipp., Corsi, G;
** “tuae” – Corsi, M, G, D, L, A; om. – P, O, C; “sunt” – O^{corr};

But whose are these gifts but yours, O Christ, your rewards? Entirely yours, O
Lord, who are accustomed to glorify those who are glorifying you, not only before
your father in heaven, but also on earth before men.

NEW PARA in Lipp. and Corsi. new initial in W f.114r

13.3 St. Nicholas Appears in a Dream to the Emperor and the Prefect

Nocte igitur insecuta, qua plectendi erant stratilates illi, cum se imperator
eparchusque sopori dedissent, simillima** viderunt somnia; quae ideo singillatim
narramus, ut evidentissime omnipotentem intelligamus** non tantum palam, sed
etiam per visiones minari iusticiae praevaricatoribus.

** “simillima” – Corsi, M, P, O, W, D, L, A, C; “similia” – Mom., Lipp., G;
** “intelligamus” – Mom., Lipp., M, P, O, W, G, D, L, A, C; “intelligatis”,
“you may understand” – Corsi;

On the following night, therefore, on which those generals were to be executed,
when the emperor and the eparch gave themselves to sleep they had very
similar dreams, which, therefore we shall relate in detail, so that we may most
clearly understand that the Almighty gives warning to the transgressors of
justice, not only directly, but also through visions.

Neque id frustra facit,** sed quia plus gaudet super uno peccatore, quam super
nonaginta novem iustis, ostendit se malle cunctorum poenitentiam**.

- ** “facit” – Mom., Lipp., M, P, O, W, L, C; “faciet” – Corsi, G, D, A;
- ** “poenitentiam” – all; “poenitentia” – Corsi (probably misreading A);

Nor does he do this in vain, but since he rejoices more over one sinner than over ninety-nine righteous, it shows that he prefers the repentance of all.

VARIANT: Nam in tempesta

VARIANT: abdicasti

Visiones autem huiusmodi fuerunt. Nam in tempesta nocte** cum se Augustus sopori dedisset,** apparuit quaedam effigies sancti Nicolai Caesari** dicens**, “Constantine, cur stratilates illos injuste comprahendi fecisti? **Cur sine crimine morti abdicasti?*

- ** “nocte” – P, C; “noctis” – O;
- ** “nam... dedisset” – P, C, O; om. – all. An indicator of the PQOC group against the rest.
- ** “Caesari” – Corsi, M, P, O, W, G, D, L, A; om. – Mom., Lipp.;
- ** “dicens” – Corsi, M, P, O, W, G, D, L, A; “dicentis” – Mom., Lipp.;
- ** “abdicasti” – Mom., Lipp., M, W, G, A; “adjudicasti” – Corsi, A^{corr};
- “addixisti” – O, D; “adduxisti” – L; P omits “Cur sine crimine morti abdicasti?”

Now the visions were of this kind. For in the stormy night, when the Augustus had given himself up to sleep,¹¹⁰ there appeared a likeness of St. Nicholas, saying: “O Constantine, why did you unjustly have those generals arrested? Why did you sentence them to death without a trial?

Surge celer**, eosque dimitti quantocius iubeto. Quod si fortassis, me spreto, aliud** facere volueris, caelestem deprecor** regem, ut, contemptus mei ultor existens, tibi indurato**, bellum sinat insurgere et, te ibi perempto, caro tua bestiis avibusque sit cibus.”

- ** “celer” – Mom., Lipp., Corsi, P, W, G, D, L, A, C; “celeriter” – M;
- “celerius” – O;
- ** “aliud”; “alia” – O, C; “alias” – W, G, L, A;
- ** “deprecor” – Corsi, M, P, O, W, G, D, L, A, C; “praecor” – Mom., Lipp.;
- ** “indurato”; “indirecto” – C; note error found in C, but not in O. **qqq**

Get up quickly, and order them to be released** as soon as possible. But if perhaps, in spite of me,** you want to do something else, I pray to the Heavenly King that He avenge your contempt of me,** harden your heart,** and permit** a war to break out and, after you have been killed there, your body is food for beasts and birds.”**

¹¹⁰ These words “Now... sleep” appear only in manuscripts P, O and C.

** Lit. "to be sent forth". Cf. "Nunc dimittis"
 ** "me spreto" seems to be an idiom, "in spite of me".
 ** Lit. "appearing as avenger of the contempt of me."
 ** Unable to understand "tibi (DAT) indurato (ABL abs)", so following Corsi.
 Ex. 7:13 – "Induratumque est cor Pharaonis".
 ** The subjunctives "sinat", "sit" follow the "ut", a result clause, so they
 are all rendered in English as indicative.
 ** Lit. "you having been killed there, your flesh is food for beasts and
 birds.""

Cui Augustus, "Quis, et** cuius auctoritatis es tu, ut, hac hora palatium meum
 ingressus, talia audeas loqui?"

** "et" – all; "ait et" – M; "es tu et" – Corsi, A; "ut" – P; "vel" – O, C; "es" –
 D;

The Augustus said to him, "Who are you, and by whose authority do you act,
 that, entering my palace at this hour, you dare to speak in such a way?"

Et ille: "Ego sum peccator Nicolaus**, Myrae metropolis Episcopus." Haec
 dicens** abiit. Eparchumque sic territat ipsum:

** "Nicolaus peccator" – Mom., Lipp., Corsi, M, G; "peccator Nicholas" – P,
 O, W, D, L, A, C;

** "dicens" – Mom., Lipp., M, P, O, W, G, D, L, A, C; "dictus" – Corsi;

And he, "I am Nicholas, a sinner, bishop of the metropolis of Myra." Saying these
 things, he went away. And he terrified the eparch thus:

"Ablavi, vecors mente et sensu perditae, quae** necessitas incubuit, ut obstinatus
 innocentium fores** delator?"

** insert "tibi" – Mom., Lipp.;

** "fores " – Mom., Lipp., P, O, C; "fieres" – Corsi, M, W, G, D, L, A.

"O Ablavius, crazy in mind and lost to feeling, what necessity lay upon you to
 become a persistent accuser of the innocent?"

Perge velox, illosque continuo** ex** carcere produci** facito. Sin autem
 imperatoris** aeterni maiestatem** obtineo, ut totum corpus tuum scaturiat
 vermibus, et domus tua quantocius diripiatur."

** “continuo” – Mom., Lipp., M, P, O, W, G, D, L, C; “continue” – Corsi, A;
 ** “ex” – Corsi, M, P, O, W, G, D, L, A, C; “e” – Mom., Lipp.;
 ** “produci” – Mom., Corsi, M, P, O, W, G, D, L, A, C; “educi” – Lipp.;
 ** “imperatoris”; “ab imperatoris” – Lipp., O^{corr}; “apud imperatoris” – L;
 ** “maiestatem” – Mom., Corsi, M, P, W, G, D, L, A, C; “maiestate” – Lipp., O;

Go quickly, and have them immediately brought out of prison. But otherwise, I will arrange,** through the majesty of the eternal emperor,¹¹¹ that your whole body overflow with worms, and that, as soon as possible, your house is plundered."

** DMLBS 11a: (w. ut or quatinus & subj.) to arrange (that something happen). I'm guessing that "per" should be inferred.

Ad quem praefectus sic turbatis** vocibus hiscit,** "Tu vero quis es, qui nobis** tanta minaris?" Cui ille: "Me scito esse** Nicolaum Myrensem antistitem**." Dixit, et procul** in tenuem ex oculis evanuit auram.

** “turbatis”; “probatis” – G;
 ** “hiscit” – Corsi, M, P, D, L, A, C; “infit” – Mom., Lipp., O (“ad quem turbatis sic praefectus vocibus infit”), W; “respondit” – G (emendation?);
 ** “nobis” – Corsi, M, P, O, W, G, D, L, A; om. – Mom., Lipp.;
 ** “esse” – Mom., Corsi, M, P, O, W, G, D, L, A; “esset” – Lipp.
 ** “antistitem” – Corsi, M, P, O, W, G, D, L, A; “episcopum” – Mom., Lipp.;
 ** “procul” – Mom., Lipp., M, P, O, W, G, D, L; “praesulis” – Corsi;
 “proconsulis” – A;

To whom the prefect thus in agitated words opened his mouth: “But who are you, who threaten us so much?” He replied, “Know that I am Nicholas, Bishop of Myra.” He spoke, and vanished away from sight into thin air.

NEW PARA in Lipp.

VARIANT: dicenda/dicendo

Talibus igitur** Caesar et eparchus, perterriti visionibus, excutiuntur somno, et, maturato officio, quae quisque viderat, celeriter remiserunt sibi dicenda**.

** “igitur” – Mom., Lipp., M, P, O, G, D, L, A, C; “quidem” – Corsi;
 ** “dicenda” – Mom., Lipp., P, O, C; “dicendo” – Corsi, M, W, G, D, L, A;
 Understanding “quae” as the subject, “what”, nom. sing. fem., and “dicenda” as the same, agreeing with it. Otlone’s text follows John the Deacon closely: “que quisque viderat celeriter retulerunt” – “what each had seen, they quickly reported”, suggesting that the omitted “dicenda” had baffled him also.

¹¹¹ I.e. God.

Terrified by such visions, Caesar and the eparch were shaken awake from their sleep, and, hastening to do their duty**, they quickly related to each other what each had seen that needed to be told.**

** Lit. "their duty having been hastened", ablative absolute.

** Corsi leaves the "dicenda" untranslated.

(NEW PARA IN CORSI TRANSLATION, and in L)

13.4 Before Constantine: Interrogation and Release

Deinde, ubi prima** stellas aurora** fugavit, e vestigio imperator, accersitis magnatibus suis, et eodem eparcho, fecit sibi stratilates illos praesentari.

** P, O, C insert "polo"

** "stellas aurora" – Mom., Lipp., M, P, O, D, L, C; "stella auroram" – Corsi, W, A; "stella aurora" – G;

Then, when the first light of dawn chased away the stars, instantly the emperor sent for his great men, and the same eparch, and caused the generals to be brought before him.

Quibus astantibus,** torvo** aspectu ita exorsus est loqui ad eos**: "Quas magicas nostis artes, ut tantis nos illudatis phantasiis tantisque exagitatis ** somniis?"

** After "astantibus", insert "visis" – G; (gloss)

** "torvo" – Mom., Lipp., Corsi, P, O, W, G, D, L, A, C; "turbato" – M;

** "loqui ad eos" – Corsi, M, P, O, W, G, D, L, A, C; om. – Mom., Lipp.;

** Insert "in" – P, O, C; om. – Mom., Lipp., Corsi, M, W, G, D, L, A;

Once they were standing there, with a fierce look, he began to speak to them: "What magical arts have you learned, to mock us with such great phantasms and disturb us with such great dreams?"

NEW PARA IN CORSI TRANSLATION

Illi attoniti tanto interrogantis auspicio, nullum dederunt responsum.

They were astonished at such a beginning of the interrogation, and gave no answer.

Et denuo Augustus, "Edicite nobis, quae sint maleficia vestra!" Ad quem Nepotianus, solus pro cunctis, sic pavitanti voce respondit:

And the Augustus again, "Reveal to us, what are your sorceries**!" To which Nepotianus, one for all, answered in a fearful voice:

** "artes" is understood, as "ars malefica" = witchcraft. DMLBS 3.

"Excellentissime imperator, cui Deus regni commisit habenas, absit ut** nos documentis nefariae artis simus instructi. Nunquam enim, Domine, tali vacavimus** magisterio.

** "absit ut"; "ut credis" – G;

** "vacavimus"; "vacamus" – P;

"O most excellent emperor, to whom God has entrusted the reins of the kingdom, God forbid that we are learned in the lessons of the evil art. For we have never, lord, had opportunity for such instruction.

Quippe et nos constanter profitemur non illius esse commissi, ut capitali subiciamur** sententiae."

** "subiciamur"; "mereamur" – O^{corr}; "non... subiciamur" are omitted in G;

Obviously we also declare firmly that we are not guilty of that crime**, deserving** a capital sentence."

** Lit. "we are not of that crime".

Lit. "so that we are subjected to", i.e., "so as to deserve". Paraphrase is unavoidable here so I have followed Corsi's translation: "da meritare la pena capitale", "deserving of capital punishment." The same sentence appears in [Otlone](#), where [Giacomozzi](#) gives: "così da meritare di subire la condanna capitale", "so as to deserve to suffer the capital sentence."

Corsi gives "da meritare la pena capitale", "deserving of capital punishment." The same sentence appears in [Otlone](#), where [Giacomozzi](#) gives: "così da meritare di subire la condanna capitale", "so as to deserve to suffer the capital sentence".

** "Obviously we also declare firmly, that we are not (guilty) of that crime": profitemur (we declare) that we (nos) are (esse) not (non) illius (of that) commissi (crime, gen.). "commissum" is an undertaking, enterprise – Gaffiot gives "crime" – which is Corsi's meaning here. commissi esse => commissi sumus, we have committed, perpetrated, but I can find no form that takes genitive.

** Initially I thought: "lest we be subject to a capital sentence." - Should

this be “ne” + subj, fearing clause, lest we be subjected to a capital (DAT) sentence (DAT). But it is “ut”. Both Corsi and Otlone have paraphrased.

Corsi has paraphrased around this. – “E davvero noi fermamente dichiariamo di non essere colpevoli di questo crimine, da meritare la pena capitale.” – “And indeed we firmly declare that we are not guilty of this crime, deserving of capital punishment.”

Otlone: “Infatti, o signore, non ci siamo mai dedicati a tale pratica, anzi dichiariamo fermamente anche ciò: non siamo colpevoli di quel misfatto così da meritare di subire la condanna capitale.” – “In fact, sir, we have never dedicated ourselves to this practice, indeed we also firmly declare this: we are not guilty of that crime so as to deserve to suffer the capital sentence”

Tunc** Augustus: “Nostis,” inquit, “aliquem hominem, cui Nicolaus nomen est?”

** “tunc” – Mom., Lipp., Corsi, P, O, W, D, L, A, C; “tum” – M, G;

Then the Augustus said, "Do you know any man whose name is Nicolaus?"

Mox illi, audito tanto nomine, tendentes ad sidera palmas utrasque, voce magna dicebant**:

** “dicebant” – Mom., Lipp., M, P, O, W, G, D, L, C; “clamabant” – Corsi, A;
In W this sentence has been erased and rewritten in a different ink.

Immediately they, hearing such a great name, raising the palms of both hands¹¹² to the stars, began to say in a loud voice,

“Benedictus es, Domine Deus Nicolai sancti, qui non derelinquis** sperantes in te et de tua misericordia praesumentes.

** “derelinquis” – Corsi, M, P, O, W, G, D, L, A, C; “relinquis” – Mom., Lipp.;

"Blessed are you, O Lord God of Saint Nicholas, who does not abandon those who trust in you and rely upon your mercy.

Benedictus es, et laudabilis in saecula, qui clementer infelicium servorum tuorum dignatus es intueri aerumnas**.

¹¹² Lit. “both palms”.

** “infeliciū servorum tuorum d. e. intueri aerumnas” – Corsi, M, P, O, W, G, D, L, A, C; “infelices tuos servos d. e. respicere” – Mom., Lipp.;

Blessed are you, and praiseworthy forever and ever, who mercifully have deigned to look upon the sufferings of your unfortunate servants.

VARIANT: famuli tui Nicholai meritis

Et nunc, Domine, Domine,** propter famulum tuum Nicolaum,** eripe nos ab hac falsa** proditione,** sicut** erepti sunt tres viri illi a pernicioso jugulo.”**

** “Domine, Domine” – Mom., Lipp., M, P, O, G, D, A; “domine” – Corsi, W;

** “propter famulum tuum Nicolaum” – Corsi, M, W, G, D, L, A;

“famuli tui Nicholai meritis” – P, C (but meritis added above line);

“meritis famuli tui Nicholas” – O;

“miserere nostri et famuli tui Nicolai intercessione”, “have mercy on us, and through the intercession of your servant Nicholas” – Mom.;

“miserere nostri et famuli tui intercessione” – Lipp.;

** “falsa” – Corsi, M, P, O, W, G, D, L, A, C; om. – Mom., Lipp.;

** “proditione” – Corsi, M, P, O, W, G, D, L, A, C; “perditione” – Mom., Lipp.; (did Mom. misread the abbrev. for pro?)

** “sicut”: P adds “pro eum”;

** “iugulo” – Corsi, M, O, W, G, D, L, A, C; “iugulo quos vidimus” – P, C^{corr}; “iugulatu” – Mom., Lipp.;

And now, O Lord, Lord, on account of your servant Nicholas, deliver us from this false accusation of treason, just as those three men were rescued from a deadly execution."

NEW PARA in Lipp., L

Augustus** vero,** sciens et** ardens sciscitari, et quaerere causas, compressit voces eorum.**

** “Augustus – all; “Caesar” – Mom., Lipp.;

** “sciens et” – Mom., Lipp., P, O, C; om. – Corsi, M, W, G, D, L, A;

** “compressit voces eorum”, “silenced their voices” – Corsi, M, P, O, W, G, D, C; “propius eos ad se accedere iussit”, “ordered them to come nearer to him” – Mom., Lipp.;

Then the Augustus, understanding, and anxious to question them and find out the reasons, silenced them.

VARIANT: si vera sunt, quae. TWO DIFFERENT SENTENCES

Tumque** demum, “Eia agite,” inquit, “quo de sanguine cretus, quis quantusve sit, vel si vera sunt**, quae** sic ore refertis, coram pandere maturetis.”**

** "tumque" – Corsi, M, O, W, G, A; "tum" – P, D; "tunc" – L;
 ** "si vera sunt", "if these things are true" – M, P, O, L, C; "si vestras est",
 "if he is associated with you" – Corsi, W, D, A, also Otlone; "si vestris est" –
 G;
 ** "quae" (abbrev = que, que+sqiggle under), "which" – M, P, O, L, C;
 "quem" (que~ above), "he whom" – Corsi, W, G, D, A, also Otlone.

** The whole sentence is different: Tumque, demum, eos intuitus, "Dicite,"
 inquit, "hic quem invocastis, quo est sanguine progenitus, quis, quantusve
 sit, vel si vera sunt, quae dicitis, coram pandere maturetis." – Mom., Lipp.;
 Tumque demum, "Eia agite," inquit, "quo de sanguine cretus, quis
 quantusve sit, vel si vestras est, quem sic ore refertis, coram pandere
 maturetis." – Corsi.

And only then he said, "Come now, hasten and explain openly from which family
 he is descended, who or how important is he, or if these things are true which
 you so speak of."**

** In Mom. and Lipp. this sentence reads: And then, finally, having gazed
 upon them, he said, "Tell us about he whom you have called upon, hasten
 and explain openly from what family is he descended, who, or how
 important is he, or whether these things that you say are true."

Mox item Nepotianus, hoc firmatus oraculo,** ait,

** "hoc firmatus oraculo", "reassured by this speech" – Corsi, M, P, O, W,
 G, A; "hoc firmato oraculo" – D, L; "confortatus", "reassured" – Mom.,
 Lipp.;

Immediately Nepotianus, reassured by these words, said,

"Iste est vere per omnia sanctus, cuius nos meritis credimus erui ab intentato **
 exitio.

** "intentato", "threatened" – Lipp., P, O, D, C; "instanti", "instant,
 sudden" – Corsi, W, L, A; "intentanti" – M; "infestationis" – G;
 "intemptato", "untried" – Mom.

" He is truly in all things a holy man, by whose merits we believe that we have
 been rescued from the threat of death.

VARIANT: copy error from Beneventan?

Iste est, quem in nostra invocavimus perditione,** et ecce, ut cernimus, alacrem
 sensimus adiutorem.

** “perditione”, “distress” – Mom., Lipp., L; “proditione”, “treason” – Corsi, M, P, O, W, G, D, A, C, possibly a misreading in the first copy from Beneventan?

He is the one whom we called upon in our distress**, and behold, as we see, we have found him a swift helper.

** Most witnesses prefer “in our treason (trial)” but L, the manuscript in Beneventan, has “distress”.

Vere enim dignum Dei credimus illum servum**, ob** quem, tantis licet terrarum sepositus spatiis**, sub uno noctis momento Christus nos exaudire dignatus est.”

** Mom., Lipp., O insert “esse”.

** “ob quem” – Mom., Lipp., Corsi, P, O, G, D, L, A, C; “per quem” – M; “qui” – W;

** “sepositus spatiis” – Corsi, W, A; “sepositum spatiis” – P, O, D, L, C; “positum spatiis” – M; “positi spatiis” – G; “spatiis longe ab eo positos”, “placed far from him by such distances” – Mom., Lipp.;

In fact we truly believe that he is a worthy servant of God, through whom, although separated by such great earthly distances, in one moment of the night Christ deigned to hear us.”

Haec** dixit et, continuo prosequens, narravit qualis**, quantaе humilitatis**, quantaеque esset bonitatis**.

** “haec” – Corsi, M, P, O, W, G, D, L, A, C; “hoc” – Mom., Lipp.;

** G inserts “ut” after “qualis”, and changes word order;

** “quantaе humilitatis” – Mom., Lipp., Corsi, P, W, G, D, L, A, C;

“quantaеque humilitatis” – O; om. – M;

** “esset bonitatis” – Mom., Lipp., Corsi, P, O, W, G, D, L, A, C; “sit humilitatis” – M;

These things he said, and immediately continuing, he spoke of what sort of man he was, and how great his humility and goodness were.

VARIANT: scripta/praescripta

Nam et ereptionem iuvenum, totiens memoratam, sicut scripta** est**, per ordinem pandit.

** “scripta” – Mom., Lipp., P, O, G, C; “praescripta” – Corsi, M, W, D, A;

** “totiens memoratam, sicut scripta est”; “supra memoratam” – L;

In fact he also explained in an orderly way about the rescue of the young men**, so often mentioned, just as it has been written**.

** I.e. the soldiers.

** Or “just as he was ordered to.”

13.5 The Emperor Praises St Nicholas¹¹³

His Caesar auditis, plurimum** miratus est, et pro tanti viri bonitate Deum venerans,

** “his Caesar auditis, plurimum” – Corsi, M, P, O, W, G, D, L, A, C;

“imperator autem haec audiens, multum” – Mom., Lipp.;

Caesar, on hearing these things, was greatly astonished, and, honouring God for the goodness of so great a man, said,

“Ite,” inquit, “et** famulo Dei gratias agite, immo Deo, qui vos per eum liberavit.

** “et”; “hac” – O;

“Go, and give thanks to God's servant, indeed to God, who through him has delivered you.

Ex** Constantini, autem**, donariis munuscula necnon et apices nostros ferte vobiscum;

** P, O insert “mei” after “ex”;

** “autem”; “videlicet” – O;

However take with you, as presents from Constantine, modest gifts as well as our letters** as presents;

** So Niemeyer: letter, especially from a high-placed person.

hunc scilicet** evangelii codicellum**, mirifice auro contextum, et** cimilia** haec simul, et duo** ex auro ceraptata**, vasque hoc aliud aureum gemmis pretiosissimis decoratum;

** “scilicet” – Corsi, M, P, O, W, G, D, L, A, C; “etiam” – Mom., Lipp.;

** “codicellum” – Corsi, M, W, G, D, L, A; “codicem” – P, O, C; “librum” – Mom., Lipp.;

** M inserts “duo” after “et”; C omits “et... cherothecas”

** “cimilia” – Corsi, M, P, W, G, A; “idi bacinum” – P^{gloss}; “i bacinnos” – C^{gloss};

¹¹³ The abbreviated version of chapter 13 printed by Falconius begins here.

“ciminilia” – Mom., Lipp., L; “chimilia” – C; “hermilia” – D; om. – O;
 ** “duos” – Mom.; “duas” – Lipp.; “duo” – Corsi, P, O, W, G, D, L, A; om. – M;
 ** “ceraptata” – Corsi, M, P, O, W, G, D, L, A, C; “idi candelabra” – P^{gloss}, C^{gloss}; “cherothecas”, “gloves” – Mom., Lipp.;

namely this small book of the gospel, decorated marvellously with gold, and these liturgical basins¹¹⁴ also, and two candlesticks¹¹⁵ of gold, and another gold vessel adorned with most precious gems;

** “cimilia”, “cimelia”, from the Greek τὰ κειμήλια, sacred vessels. Via Ducange. <https://logeion.uchicago.edu/cimelia>

ciminilia – basins or vessels for liturgical use, plates, offering plates (Blaise 177). These were often made of precious metals and part of the treasury of a medieval abbey: Nei documenti dell'Archivio Capitolare di Vercelli sono citati “duo ciminilia de opere teutonico” tra i beni del canonico Guglielmo di Moncrivello.... <https://tesorodelduomovc.it/bacili-romanici-incisi/> ... Considerando la loro origine dall'area germanica si possono forse identificare con i "duo ciminilia argentea" donati a Sant'Eusebio nel 1227 dal cardinale ... <https://catalogo.beniculturali.it/detail/HistoricOrArtisticProperty/0100171213-0> “Vbi Gloss. per Ciminilia vasa Ecclesiae intelligit.” http://mateo.uni-mannheim.de/camenaref/magri/magri1/Magri_hierolexicon_3.html

** cherothecas, or chirothecas - From Ancient Greek χεῖρ (kheír, “hand”) + Ancient Greek θήκη (thékē, “envelope”), i.e. gloves. <https://books.google.co.uk/books?id=yLeNITOlUmwC&lpg=PA19&ots=ki2jEouGDE&dq=cheirotheca&pg=PA19#v=onepage&q&f=false>

Corsi thinks “ceraptata”, i.e. “candlestick”. <https://logeion.uchicago.edu/ceraptum> Ceroptata.

eique dicite, ut** dignanter ista suscipiat, et mihi**, libentissime** praeceptis eius obedienti, non minari**, sed** orare studeat, atque pro pace regni nostri,** magis totius** orbis dominum poscat.”

** “ut” – Mom., Lipp., M, P, O, W, G, D, L, A, C; “et” – Corsi;
 ** “mihi”; “me” – C;
 ** “libentissime” – Corsi, M, P, O, W, G, D, L, A, C; “lubentissime” – Mom.,

¹¹⁴ “cimilia” or “ciminilia”. Basins or vessels for liturgical use, plates, offering plates etc. P has a gloss “bacinum”. . Ducange: from the Greek τὰ κειμήλια, sacred vessels. These were often made of precious metals and formed part of the treasury of a medieval abbey.

¹¹⁵ “cerapta”, “ceraptata” or “ceroptata”. P has a gloss “candelabra”. Mom. offers “cherothecas”, or “chirothecas” - From Ancient Greek χεῖρ (kheír, “hand”) + Ancient Greek θήκη (thékē, “envelope”), i.e. gloves.

Lipp.;

** “minari”; “muniri” – G;

** Add after “sed”: “potius” – Corsi; “me” – C;

** Add “et” after “nostri” – P, O;

** “saluti” as gloss before “totius” – O;

and say to him to accept this graciously, and to strive, not to threaten me, most willingly obedient to his precepts, but to pray for me, and to ask the Lord not only for the peace of our kingdom, but of the whole world.”

** Treharne review p.11: “And tell him to receive it [sc. a present] graciously and not to apply himself to threatening me, who is most willing to obey his precepts, but to praying, and to ask the Lord for peace not only in our realm but in the whole world.”

NEW PARA IN CORSI TRANSLATION, new initial in BNF lat 196, marked in W, P

13.6 The Generals Visit St. Nicholas.

Post paucos igitur** dies stratilates praedicti, acceptis syllabis** augustalibusque muneribus, ad servum Dei, uti devoverant, ire coeperunt.**

** “igitur” – Mom, Lipp., M, P, O, W, G, D, L, A, C; om. – Corsi; (typo probably)

** “syllabis” – Corsi, M, P, O, W, G, D, L, A, C; “epistolis” – Mom, Lipp.;

** Here the body text of Falconius chapter 13 ends, but he places the remainder in a footnote, starting with “qui venientes”. There is no break in Lipp. nor Corsi.

A few days later, therefore, the aforesaid generals, having received the imperial letters and gifts, set out to go, as they had vowed, to the servant of God.

Qui venientes, Nicolaumque videntes**, illico consternati solo, pedes eius osculabantur**, et prae magnitudine laetitiae, claris repetebant** vocibus**,

** “nicolaumque videntes” – Corsi, M, P, O, W, G, D, L, A, C; om. – Mom., Lipp.;

** “osculabantur” – Corsi, M, P, O, W, G, D, L, A, C; “osculati sunt” – Mom., Lipp.;

** “et prae magnitudine laetitiae, claris repetebant”; om. – W;

** “vocibus” – Mom., Lipp., M, P, O, W, G, D, L, A, C; “vocis” – Corsi; (presumably typo)

On arrival and seeing Nicholas, they were immediately overcome, and kissed his feet, and out of the greatness of their joy, they repeated with loud voices:

“Vere dilectissimus Dei es famulus. Vere cultor et amator christi. Vere tu omnium ore laudandus,** propter quem mirabiliter a morte liberati sumus.”

** “laudandus” – Corsi, M, P, O, W, G, D, L, A, C; “laudabilis” – Mom.;

“Truly you are the most beloved servant of God! Truly a worshipper and lover of Christ! Truly you are worthy of being praised by the mouth of all, through whom we have been miraculously delivered from death.”

Haec et alia** diutissime conclamantes, tandem cunctam** deditionis** seriem retulerunt, atque offerentes munera, necnon et** imperiales epistolas, indicia ostendere** suae liberationis.

** “alia”; “hissimilia” – G;

** “cunctam” – Corsi, M, W, D, A; “suae” – G; om. – Mom., Lipp., P, O, L, C;

** “deditionis”; “edictionis” – P; “edicionibus” – O; “aeditionis” – C;

“dampnationis” – G;

** “et” – Mom., Lipp., P, O, W, G, D, L, A, C; om. – Corsi, M;

** “ostendere” – Corsi, M, P, O, W, D, L, A, C; “ostenderunt” – Mom., Lipp., G;

Proclaiming these and other things for a very long time, at length they related all the events of their arrest, and offering the presents, as well as the imperial letters, they displayed proof of their release.

Mox doctor egregius, elevatis ad caelum brachiis, Dominum** collaudabat Salvatorem, dicens,

** “dominum” – Corsi, M, P, O, W, G, D, L, A, C; “deum” – Mom.; om. – Lipp.;

Immediately the excellent teacher raised his arms to heaven and praised the Lord Saviour, saying,

“Magnus es Domine Deus noster, magnus et mirabilis, cuius magnitudinis non est finis.

“Great are you, O Lord our God, great and wonderful, of whose greatness there is no end.

Tu es enim Dominus, dives in omnibus, qui facis mirabilia magna solus.”

Indeed you are the Lord, rich in all things, who alone does great wonders.”

MY PARA BREAK

His dictis, conversus ad illos, tantis eos irigavit scripturarum fluentis, ut plurima de rebus propriis largirentur egenis.

Having said this, turning to them, he watered them with such a stream of the scriptures, that they distributed most of their possessions to the poor.

NEW PARA IN CORSI TRANSLATION, not in W, or L

Dehinc, sicuti** secularium moris est**, tanto gestierunt gaudio, ut sibi** tonderent, quos in carcere miserant, crines.

** "sicuti"; "recepti ab eo ut" – G;

** "moris est" – Mom., Lipp., Corsi, M, W, G, D, L, A; "morem" – P, O, C;

** "sibi" – Mom., Lipp., M, P, O, W, G, D, G, L, C; "subito" – Corsi, A;

Then, as is the custom of laymen, they exulted with so much joy that they cut off the hair that they had let grow in prison.

Exacto** itaque apud virum Dei aliquanto tempore, cum ingenti laetitia, instructi doctrinis eius, et aucti benedictione, remearunt ad propria**, magnificantes Dominum nostrum Jesum Christum, qui regnat cum Patre et Spiritu Sancto unus Deus aequali maiestate, aequali potestate, per omnia saecula saeculorem, Amen.

** "exacto" – Mom., Lipp., Corsi, P, O; "manser~" – M;

** "ad propria" – M, G end here, continuing on the same line with "Huc usque de argolicorum..."; P stops, continuing with "gaudentes et exultantes in domino", then "Quodam autem tempore advenit quaedam mulier ... cyparissus"; O, D, L stop, adding "magnificentes dominum Jesum Christum", then O has a miracle story "in aegritudinem", D has "Quodam tempore... cyparissus", L has "Huc usque...". W stops, finishing with an abbreviated version of the doxology. Mom., Lipp., Corsi, A, C have the full text above. C continues with Obitus.

** L (s.10-11), f.22r, stops here, and continues "Huc usque de argolicorum doctorum editione ...", the Falconius text, i.e. BHL 6107, end on the same page, and then BHL 6108, ending 6108a: "quatenus fideliter Jesu Christo Domino servire mereamur.. and the abbreviated qui regnat cum patre..." on f.22v. No para breaks for either. Then the prologue of a life of St Ambrose.

And so, having been with the man of God for some time with great joy, having been instructed by his teaching, and enriched by his blessing, they returned to their own places, magnifying our Lord Jesus Christ, who reigns with the Father

and with the Holy Spirit, one God, equal in majesty, equal in power, forever and ever, Amen.

=====

End of BHL 6106. Des. remearunt ad propria, magnificantes Dnm N. I. C, qui regnat... Amen.

End in W, followed by "Incipit obitu beati nicolai archiepo." Then BHL 6120.

NEW PARA IN LIPPOMANO

(This ends on f.245v in Lippomano, and is followed by new para: "Nunc igitur fratres charissimi", BHL 6107. Mom. has the same.

The rest of the stuff in Mom and Fal. are just versions of BHL 6123 ("Hucusque de Grecorum editione trahentes") and 6124 ("Laetamur"), belonging to a different Life of St Nicholas.

(The Vandalorum stuff in Mom and Lipp. is BHL 6164.)

The text finishes here in most manuscripts. In the early editions, and in a few manuscripts, it is followed by a paragraph stating that so far the material was from Greek, but now material from other sources will follow. The addition ends with a paragraph inviting the listener to celebrate St Nicholas with the monks. More often in the manuscripts the text continues with a selection of miracle stories, or with a description of the death of St Nicholas, in various versions. None of this material is likely to be part of John the Deacon's work, and most of it is certainly not authentic.

14. Prologue.

** M, D, G = as in "Vita". Note that chapter 14 is not found in D. In M and G it directly follows chapter 13.

** R = Vat Arch A5 (s.11),

** S = BNF lat. 2627 (s.11)

** T = BNF lat. 12600 (s.11)

** U = BNF lat. 11750 (s.11-12)

** X = BNF 1864 (s.14)

** Y = BNF lat. 5607 (s. 11)

Others referenced: BNF lat. 3809A (s.15), BNF lat. 5287 (s.13), Fribourg L 5 (s.13), Lisbon Alcobaca (s.14), Saint-Omer 715 (12th), Vat. reg. lat. 543 (s.12); BNF lat. 5344 (s.12, ends with "commercio" then goes into the "woman of cypar..." story); BNF lat. 5296 (s.13); Vat. Barb. 586 (s.12)

XIV. Huc usque de Argolicorum** doctorum editione trahentes, ad Latinitatis transtulimus gratiam; quia** sicut ab illis annuae solemnitatis obsequio, pia devotionis desiderio, iste confessor beatissimus celebratur, et colitur; ita a nobis exiguis, imo ab universo orbe terrarum, digno est collaudandus praeconio, digno est attollendus, magnificandus, et praedicandus commercio.**

** "argolicorum" - all; "graecorum" = 5344, Y

** "quia" - Fal., M, G, Vat. reg. lat. 543;

"ut" - S, X, 3809A, U, T, 5344, 5296, Y, Lisbon, Vat Arch A3, R, Vat. Barb;

"et" - 5287, Saint-Omer 715 (= the reading in BHL 6123);

** The text in Mom. and Lipp. is quite different: "Nunc igitur fratres carissimi, si vobis placuerit, de solemnitate huius diei beatissimi Nicolai confessoris atque pontificis, in eius laudem aliquid loquamur. Quoniam illius sollemnitas agitur, quem non solum Graecia, sed poene totus orbis praedicat." The sentence structure with the subject, verb object at the back is characteristic of John, interestingly. Mom. omits "de". I was unable to locate any manuscript containing this alternative text: the *BHLms* gives 12 witnesses, of which only BNF 5308, 3791 (12th c.), were accessible, but in fact they do not contain it.

14. Having up to this point drawn from the edition** of the Argolian Fathers, we have translated this blessing into Latin, because, just as the most blessed confessor is celebrated and worshipped by them in the observance of the annual solemnity** with the desire of pious devotion, so he is worthy to be celebrated by this publication by our little selves, indeed by the whole world, he is worthy to be exalted, magnified and praised by its use**.

** Lit. "editio"

** I.e. St Nicholas' Day.

** “digno est” seems to be a phrase

** The idea seems to be the circulation of the story in Latin rather than Greek.

Mom. and Lipp. have a different text: “Now then, dear brothers, if it pleases you, on the commemoration of this day of the most blessed Nicholas the confessor and pontiff, let us say something in his praise. For his commemoration is being celebrated, which is preached not only in Greece, but in almost the whole world.”

|||Common text w/Mom.14 resumes here|||

qqq here qqq do more collation

Et juste** quidem, quia licet perpauca scripta sint** ex his,** quae sanctissimus** in vita sua patravit, tamen ex quo ad Christum perrexit, tanta quotidie miracula exhibet, ut nulla carnis sufficiat promere lingua.**

** “juste” – Mom., Lipp., Fal., M, S, T, R, U; “nunc” – G, T;

** “sint” – Mom., Lipp., M, G, S, T, R, U; “sunt” – Fal.;

** “his” – Mom., Lipp., M, G, S, T^{corr}, R, U; “iis” – Fal.;

** “sanctissimus” – M, G, S, T, R; “vir sanctissimus” – Fal.; “sanctus vir”. – Mom., Lipp.; “sanctissimus hic” – U;

** “promere lingua” – Fal., M, G, S, T, R, U; “lingua referre”. – Mom., Lipp.;

And justly indeed, because although very few of those things which the most holy accomplished in his life were written down, yet since he went to Christ, he exhibits so many miracles every day that no tongue of the flesh is sufficient to express them.

Quis enim digne potest explicare qualiter promerentibus eius meritis caecis visus, surdis auditus, et, ut breviter dicam, debilibus cunctis et celerrima et optima** redditur sospitas**?

TODO collate mss:

** “promerentibus eius meritis caecis” – Fal., M, S; “eius meritis promerentibus cecis” – Mom.; probably scribal simplification.

** “celerrime” – Fal., M, S; “et celerrima et optima”, “both swiftly and fully” – Mom., Lipp.; Probably scribal addition.

** “sospitas” – Fal., M, S; “valetudo” – Mom., Lipp.;

For who can worthily explain how by his merits sight is swiftly restored to the deserving blind, hearing to the deaf, and, to speak briefly, health to all the disabled?

Quis, inquam, tantae** est facundiae, ut facillime possit exprimere, qualiter ex marmore tumuli eius, sacrum resudat oleum, quod ab excubantibus ministris peniculo** collectum, studiosissime reconditur, ad diversorum ** languorum prospiciam unctionem **?

TODO collate more mss:

** "tantae" – Mom., Lipp., M, R, S, T; "tanta" – Fal.
 ** "peniculo", "sponge" – M, T; "penniculo", "feather" – Mom., Lipp., Fal.;
 "periculo" – S;
 ** "diversorum" – Mom., Lipp., M, R, S, T; "universorum" – Fal.
 ** "prospiciam unctionem", "visible anointing" – R, S; "perspiciam
 unctionem", "clear anointing" – T, Fal.; "proficiat unctionem" – M; "utilem
 admodum unctionem", "very useful anointing" – Mom., Lipp., perhaps an
 alteration of a corrupt text to make sense.

Who, I say, is so eloquent that he can very easily express how, from the marble of his tomb, sacred oil exudes, which is collected by the watchful ministers with a sponge, and most carefully stored away, for the public anointing of various illnesses?

Refero itaque caritati vestrae quod veridica relatione** comperi**(d). Sed illi**
 hoc ipsum fama Myrensi accolarum, se didicisse** profitebantur. Tamen, sive
 aliter sive ita se veritas** habeat, iudicio narrantium est committendum.
 Quodam siquidem tempore, cum quidam magnatum civitatis** praedictae,
 invidiosa factione, pontificem sedis illius** propellere non erubuissent, continuo
 desinit oleum tantae perfluere benedictionis. At ubi idem antistes suam recepit
 cathedram, confestim salutaris liquor stillare more pristino coepit.

** "Refero... coepit" – Mom., Fal. S, U, T, M, Angers802, R; om. – BNF lat. Y.
 Probably just an accident.
 ** "relatione" – Fal., M, G; X; S, U, T, R; "relatione a quibusdam graiis" –
 Mom.;
 ** "comperi" – Mom., Fal., M, R, lots of others; "comperimus" – G, T.
 Falconius suggests that this material is "badly sewn sausage" added on by
 "some cobbler."
 ** "Sed illi" – Mom., M, S, U, R; "Illi enim, a quibus ego accepi" – Fal.; "Sed
 illic" – G, X, T;
 ** "se didicisse" – Fal., M, G, S, U, T, R; "didicisse" – Mom.; "se vidisse" – X;
 ** "sive ita se veritas" – Mom., U; "sive se ita veritas" – M, R; "sive sic se
 ita veritas" – Fal.; "si hec se ita veritas" – G; "seu ita severitas" – X;
 "relata" – S; "se rei veritas" – T;
 ** "civitatis" – Fal., M, G, X, S, U, T, R; "civitate" – Mom.;
 ** "illius" – M, G, U, T, R; "illius qui per eum successit" – X; "ipsius" –
 Mom., Fal. S;

~~Fal: Refero itaque caritati vestrae quod veridica relatione comperi (d). Illi
 enim, a quibus ego accepi; hoc ipsum, fama Myrensi accolarum, se
 didicisse profitebantur. Tamen sive aliter, sive sic se ita veritas habeat,
 iudicio audientium est committendum. Quodam siquidem tempore, cum
 quidam Magnatum civitatis praedictae, invidiosa factione, Pontificem
 Sedis ipsius propellere non erubuissent; continuo desivit oleum tantae
 profluere benedictionis. At ubi idem antistes suam recepit cathedram,
 confestim salutaris liquor, stillare, more pristino, caepit.~~

~~** Falconius: (d). "Hoc mihi dubium est, num sit Johannis Diaconi, an additum a quoquam consarcinatore. Propter deo, ut sit farcimen male assutum."—It is doubtful to me, whether this is by John the deacon, or added on by some cobbler, for God's sake, as the sausage is badly sewn on.~~

I therefore report to your charity what I have learned from a truthful report (d). But they professed that they had learned this very thing from the report of the inhabitants of Myra. However whether the truth is otherwise or not must be left to the judgment of those speaking. Indeed, at a certain time, when some of the magnates of the aforesaid city, from an invidious faction, were not ashamed to drive out the pontiff of that see, the oil of such blessing immediately ceased to flow. But when the same elder recovered his throne, immediately the saving liquid began to drip as before.

Mirabilis quippe deus, mirabilis, ut propheta decantat,** in sanctis suis**: quoniam sic famulos suos glorificare consuevit ut in omnem terram exeat sonus eorum. Qualis sonus? Nempe victoriae, nempe** triumphi. Quia dum suis** supplicibus collata caelitus non denegant** patrocina, ostendunt se, mundi devicto** principe diademate, redimitos aeterno.

** "mirabilis, ut propheta decantat" – Fal., M, Y, S, U, R; "mirabilis (ut propheta decantat)" later brackets. – X; "mirabilia, ut propheta decantat" – G, T; *om* – Mom.; ~~Omitted as no part of the Vulgate.~~

** Lit. "mirabilis Deus in sanctis suis" – Ps. 67:36 (= 68:35 in English), via the antiphon, (<https://gregorien.info/chant/id/5229/0/en>); "Mirabilis Deus in sanctis suis; Deus Israel ipse dabit virtutem et fortitudinem plebi suae. Benedictus Deus!"

** "nempe victoriae nempe" – Fal., M, Y, S, R; "nempe victoriae ac" – Mom.; "nempe victoriae &" – G, T; "nempe" – U;

** "dum suis" – Mom., Fal., M, S, U; "universis" – X; "adversus contraria dum" – T (and quia -> quibus); "adversis contraria" – G (and quia to qui); "dum" – R;

** "denegant" – Mom., Fal., M, G, S, U, T, R; "desunt" – X;

** Falconius misprints the nonsense "divieto" for "devicto". ~~"mundi devicto principe diademate" seems to be an ablative absolute.~~

~~Fal: Mirabilis quippe Deus, mirabilis, ut Propheta decantat, in Sanctis suis: quoniam sic famulos suos glorificare consuevit, ut in omnem terram exeat sonus eorum. Qualis sonus? nempe victoriae, nempe triumphi: quia dum suis supplicibus, collata coelitus, non denegant patrocina; ostendunt, se mundi devicto Principe, diademate redimitos aeterno.~~

For God is wonderful, wonderful – as the prophet sings – in his saints**: because he is accustomed to glorify his servants in such a way that the sound of them goes out into all the earth. What kind of sound? Of victory, of course, of triumph. Because while they do not refuse the protection conferred by heaven on their suppliants, they show themselves, the diademed prince of this world having been defeated, redeemed for eternity.

** Ps. 67:36 (= 68:35 in English), via an antiphon “Mirabilis Deus in sanctis suis; Deus Israel ipse dabit virtutem et fortitudinem plebi suae. Benedictus Deus!” – “God is wonderful in his saints: the God of Israel is he who will give power and strength to his people. Blessed be God.” The phrase is first used in Celestine III’s canonisation bull (1191) for Peter of Tarantaise, and appears frequently in subsequent bulls of canonisation. See M. Goodrich, “Mirabilis deus in sanctis suis: Social history and medieval miracles”, in: *Studies in Church History* 41 (2005), 135-156.

15. Epilogue.**

** This cannot be the original epilogue. It is not addressed to Athanasius, but to “karissimi”, a group of people, on the feast of St Nicholas. The language contains none of the weird word order of John with subject, verb and object all at the end of the sentence. The “eolice” is the only Greek.

MSS Collated (BHL 6108).

(The manuscripts were collated in this order: recollate in same order)

Wien ONB 12831 (15th) is v. abbreviated and hard to read.

G (11th)

M (10th)

Arras 462

O (10th)

Paris BNF 196, 1765, 3809A, 5290, 5302, 5572, 5624, 9736, 9740, BNF NAL 2288 are supposed to contain BHL 6108 but do not.

Paris BNF 989 (10th c)

Paris X (14th) – some abbreviations, b/w

S (11th)

Paris BNF 5284 (only as far as “resonat”)

Paris BNF 5287 (13th) – B/w hard to read

Paris BNF 5296C (13th) – bw. Life is present twice, but second copy doesn't contain BHL 6108

Paris BNF 5344 (12th) damaged.

Paris BNF 5345 (12th or 13th)

Paris BNF 5360 (14th c.)

Paris BNF 5573 (12th c.)

Y (11th)

U (12th – BNF say 11th)

T (11th)

Paris BNF 17627 (12th) – unreadable so not used.

Paris BNF 17630 (14th) is not online.

C (various)

Paris BNF NAL 2335 (14th)

Rouen BM 1383 (Y. 080) (11th)

Saint-Omer BM 715 pt4 (12th)

Vat. barb. lat. 586 (12th c)

Vatican ArchCap A3 (13th) Nice clear Ms, few abbrevs

R (11th)

Vatican ArchCap A7 (13th). Very abbreviated. Tironian et.

~~TODO next is ...~~

~~TODO Then look through all other mss on disk not listed, just in case.~~

Text

Laetemur ergo, carissimi, laetemur in domino, et** diem** festum sancti Nicolai** salubriter ** celebremus**, quoniam si nos ille concorditer festivos** inspexerit, favet, credite mihi, favet** nostrae devotioni.**

** "in domino et" -- Mom., Angers, M, Arras 462, BNF 989, S, BNF 5287, BNF 5344, BNF 5360, U, T, C, BNF NAL 2335, Saint-Omer 715, Vat. barb. lat. 586, Vatican ArchCap A3, R, Vatican ArchCap A7

"in domino" (omits "et") -- O (a space, tho)

"in domino ut" - X, BNF 5296C

"Laetamur ergo in domine carissimi" - Fal.

"Laetamur ergo fratres karissimi laetamur in domino" - BNF 5573

"Laetamur itaque fratres karissimi laetamur omnes in domino et diem festum sanctissimum nicholai devotis mentibus celebremus: quia si nos concorditer conspexerit sue intesse festivitati? adjuvat credite michi et favet nostrae devotioni" - BNF 5284, BNF 5345. (=Abbreviated version)

** "diem": Mom., *default*, U, T, Saint-Omer 715, Vat. barb. lat. 586, Vatican ArchCap A3, R, Vatican ArchCap A7

"dum" - Fal.;

"venerabile" - O; BNF 989;

"hunc venerabile" - BNF 5360

"diem venerabilem" - Y, C, Rouen 1383

** "festum sancti Nicolai" - Mom., *default*, T, Saint-Omer 715, Vat. barb. lat. 586, Vatican ArchCap A3, R, Vatican ArchCap A7

"festum sanctissimi patroni et pastoris nostri Nicolai... more text ... celebremus" - BNF 5287. Seems to be text added to create a pattern on page.

"festum venerabilem sanctissimi viri nicholai" - BNF 5344

"venerabilem festum sanctissimi nicholai"

"festum sancti" (no Nicolai) - U

"festum sanctissimi viri Nicolai" - C, Rouen 1383

** "salubriter" - Mom., *default*, U, T, C, BNF NAL 2335, Rouen 1383, Saint-Omer 715, Vat. barb. lat. 586, Vatican ArchCap A3, R, Vatican ArchCap A7

"solenniter" (solemnly) - Fal.

** "celebramus" - Mom, Fal; **OTHERS?**

"celebremus" - check all mss viewed before S

"celebremus" -- S, BNF 5284, BNF 5287, BNF 5296C, BNF 5344, BNF 5345, BNF 5360, BNF 5573, Y, U, T, C, BNF NAL 2335, Rouen 1383, Saint-Omer 715, Vat. barb. lat. 586, Vatican ArchCap A3, R, Vatican ArchCap A7

** "festinos" - Mom. (checked against PDF); *must be typo or misreading*

"festivos" - Fal., *default*, U, T, C, BNF NAL 2335, Rouen 1383, Saint-Omer 715, Vat. barb. lat. 586, Vatican ArchCap A3, R, Vatican ArchCap A7

** **(REDO)** "favet, credite mihi, favet" - Mom.; erased S, Fal., G, Arras 462, M, X; BNF 5287, BNF 5296C, BNF 5344 **RECHECK**, BNF 5573, U, T, Saint-Omer 715, Vat. barb. lat. 586, Vatican ArchCap A3, R, Vatican ArchCap A7

"adjuvat credite michi et favet" - BNF 5284, BNF 5345

"adjuvat...adjuvat" – BNF 5360, Y, C, BNF NAL 2335, Rouen 1383
 "adjuvat" (helps) - Wien ONB 12831 (15th), O, BNF 989 **RECHECK**
 ** "devotioni" – Mom. Fal., etc; - *treat as default, signal only others*. U,
 Saint-Omer 715, Vat. barb. lat. 586, Vatican ArchCap A3, R
 "devotionem" - O, Y, C, BNF NAL 2335, Rouen 1383
 "devotion3" - X
 "duotoi~" - Vatican ArchCap A7

Let us, then, rejoice in the Lord, dearest friends, let us rejoice, and celebrate
 wholesomely the feast-day of Saint Nicholas, for, whether he examines** our
 festive selves amicably, he favours, believe me, he favours our devotion.**

~~** FUTP—hidden future-~~

~~** favet takes dative~~

Quin,** et secundum nominis sui** etymologiam, "Nicolaus" enim Aeolice,**
 "victoria populi" resonat,** impetus ferocissimos repugnantium conterit,** et
 castra** vincere juvat** hostilia.**

** "Quin" – Mom., *default*. T, C, Saint-Omer 715, Vat. barb. lat. 586,
 Vatican ArchCap A3, R, Vatican ArchCap A7

"Nam" – Fal.;

"Qui etiam" – Arras 462;

"Quin etiam" – BNF 5284

"Quia et" – (probably more common than I indicate) BNF 5573, U

** "sui" – Fal., G, O, BNF 989, BNF 5284, BNF 5344, BNF 5345, BNF 5360,
 Y, U, C, Saint-Omer 715, Vatican ArchCap A3, R, Vatican ArchCap A7

om. -- Mom., M, Arras 462, X, S, BNF 5287, BNF 5296C, BNF 5573, T,
 Vat. barb. lat. 586

** "eolice" – Mom., X, S, BNF 5287 - **RECHECK**

"enim Aeolice Latine" – Fal.;

Unreadable - Wien 12831, BNF 989;

"Nicholaus eolice victoria populi" - BNF 5573, U, Saint-Omer 715, Vat.
 barb. lat. 586, Vatican ArchCap A3, R, Vatican ArchCap A7

"Nicholaus quod scilicet victoria" - T

"eolice quod scilicet" – G;

"enim eolice victoria" - M., BNF 5296C

"enim eolice populi" - Arras 462;

"Nicholaus quod scilicet victoria" - BNF 5344

"??? eolice lingua victoria, populi", but lingua above the line - O.

"nois ethimologiam nocholaus mirorum *helne* victoria" – BNF lat 5360

"Nicholaus mirreorum litiae eolice victoria populi" - Y (=Lyciae)

"Nicholaus mirorum litiae victoria populi" - C

"Nicholaus civ~ merorum licie lingua victoriam populi" - BNF NAL 2335

"mirorum licie victoria populi" (no Nicholas, follows after
 Ethimologiam) - Rouen 1383. *Scribe has omitted any word he couldn't
 understand*

** “resonat” – abbrev version in BNF 5284, BNF 5345 ends here.
 ** “repugnantium conterit” – *default.*, U, T, C, BNF NAL 2335, Rouen 1383, Saint-Omer 715, Vat. barb. lat. 586, Vatican ArchCap A3, R, Vatican ArchCap A7
 “conterit repugnantium” – Mom.;
 “impugnantium conterit” – Fal.
 ** BNF 989 has some letters after “castra” – vivat?
 ** iuvat – *default.*, BNF NAL 2335, Saint-Omer 715, Vat. barb. lat. 586, Vatican ArchCap A3, R, Vatican ArchCap A7
 vivat – U (reinked), Rouen 1383. *Plainly a misreading.*
 adjuvat – T.
 ** *hostilia* – Mom., Fal., *default.*, U, T, Saint-Omer 715, Vat. barb. lat. 586, Vatican ArchCap A3, R, Vatican ArchCap A7
 hostium – Wien 12831, O, BNF 989 (“ostium”), Y, C, BNF NAL 2335, Rouen 1383
 hostiun? – BNF 5360

In fact, and in accordance with the etymology of the name, for “Nicholas” in Greek** sounds like “Victory of the People”,** his attack destroys the fiercest opponents, and assists us to overcome the enemy stronghold.

** Lit. “in Aeolian”.
 ** In Latin. Fal. actually inserts “Latine” here.

Omnis ergo sexus, omnisque conditio, protectionis eius tutamen expectet**, imploret suffragia, quaerat** auxilia.

** “expectet” – Mom.; *default.*, C, BNF NAL 2335, Rouen 1383 (but the “&” on the end looks very like –at (“a”): probable cause of error), Saint-Omer 715, Vat. barb. lat. 586, Vatican ArchCap A3, Vatican ArchCap A7
 “expectat” – S, BNF 5287, BNF 5296C. **CHECK OTHERS before 2627**, BNF 5573, Y, U. T (but corrected to that), R
 ** “quaerat” – Mom.; *default.*, U, C, BNF NAL 2335, Saint-Omer 715, Vat. barb. lat. 586, Vatican ArchCap A3, R, Vatican ArchCap A7
 “quae erat” – S. **CHECK OTHERS before 2627**

Let all sexes, therefore, and all ranks, look for the safety of his protection, let him beg for help, let him ask for help.

Novit enim olim**, caelesti palma potitus**, misericorditer subvenire afflictis, liberare oppressos et pestiferos, solvere nexus.**

** “olim” -- Mom.; *default*
 “ab olim” -- Fal., G, M, Arras 462, X, S, BNF 5287, T, Saint-Omer 715, Vat. barb. lat. 586, Vatican ArchCap A3, R, Vatican ArchCap A7
 “ab holim” – BNF 5344

“ut antea et potius” -- O; BNF NAL 2335 (the “et” is tironian, so may be easily omitted)

“ut antea potius” -- BNF 989, BNF 5360, Y, Rouen 1383

Note: Wien 12831: “ut antea”, followed by 5 letters erased (potius?), then abbreviated “misericorditer”, omitting *caelesti palma*.

“novit enim iam olim” - U

“novit enim ut antea” - C

** “potius” -- Mom., O, BNF 989, BNF 5360, Y

“pocius” - BNF 5573, C, BNF NAL 2335

“**potitus**” - Fal., G, M, Arras 462: **RECHECK**

“potitus” - X, S, BNF 5287, BNF 5296C, BNF 5344, U, T, Saint-Omer 715, Vat. barb. lat. 586, Vatican ArchCap A3, R, Vatican ArchCap A7

** “nexus” - Mom., Fal., *default*, U, T, Saint-Omer 715, Vat. barb. lat. 586, Vatican ArchCap A3, R, Vatican ArchCap A7

“ligatos” - Wien 12831, O, BNF 989, BNF 5360, Y, C, BNF NAL 2335, Rouen 1383

For he knows that in the past, having won the heavenly palm, he mercifully helped the afflicted, freed the oppressed and plague-ridden, and redeemed those in bondage.**

~~** novit, he knows, verb of seeing/thinking + ACC + INF. Acc will be “se”.~~

** Those in debt.

qqq recollate this and reconsider whether Fal. can possibly be right at the end.

His ita praemissis,** effundamus aliquantulum** coram illo precem - in fine paginae huius - ut perenniter** patrociniis eius fruamur.**

** G adds “iam” after praemissis

** “aliquantulum” default;

“aliquantulam” - BNF 5573

** “in fine ut pagellae”, at the end of the little page -- Mom.;

“in fine paginae huius, ut perenniter” -- Fal.;

“ut in finem huius pagine parociniis eius fruamur” -- G, M, S (unreadable marginal note), BNF 5344, Vat. barb. lat. 586

“ut in fine huius pagine parociniis eius fruamur” (“ut” moved before “in fine” of default) -- Arras 462, X, BNF 5287, BNF 5296C, T, R, Vatican ArchCap A7

“in fine huius paginae patrociniis eius fruamur” - Saint-Omer 715, Vatican ArchCap A3

“in fine huius paginae ut parociniis eius fruamur” - BNF 5573, U

“in fine huius pagine ut eius patronciniis semper adjuvemus” - Y

** This sentence is omitted in O, C, Wien 12831, BNF 989, BNF 5360, BNF NAL 2335, Rouen 1383, which must therefore all be connected.

So having said these things, let us pour out a little prayer before him – at the bottom of this page – that we may ever enjoy his patronage.

Oramus itaque,** sanctissime pater**, ut** humillimas nostrae petitionis voces attendas, affectum conspicias, et, considerato nostrae conditionis figmento, hostem comprimas, expellas tyrannidem, dissidentes pacifices, tuearis praesules, gubernes clericos, abbates dirigas, foveas monachos, et omnibus qui devote tua sollemnia peragunt, caeleste levamen** acceleres.

** *omits “te”* -- Fal., *default*

insert “te” – Mom. T, Vatican ArchCap A3, R, Vatican ArchCap A7

** Insert “Nicolae” -- Mom., X

omits it -- Fal., *default*.

** *omits “ut”* -- Wien 12831, O, BNF 989, BNF 5296C, BNF 5360, C, BNF NAL 2335, Rouen 1383

** “levamen”, “give heavenly solace” -- Fal., *default*. U, T, C, BNF NAL 2335, Rouen 1383, Saint-Omer 715, Vat. barb. lat. 586, Vatican ArchCap A3, R, Vatican ArchCap A7

“regnum adire” -- Mom.; “speed them to the heavenly kingdom”

We ask, therefore, most holy father**, that you may attend to the very humble words of our petition, and see our devotion, and, having considered the illusion** of our condition, you may suppress the enemy, drive out tyranny, pacify those who quarrel, take care of the bishops,** govern the clergy, guide the abbots, protect the monks, and give heavenly solace to all** who practice your solemnities devoutly.

** i.e. St Nicholas.

** “figmentum” – a figure, appearance, shape, illusion – a faulty argument in logic.

** “praesules”, those who govern the church.

~~** “acceleres omnibus” – I’m assuming that the verb must take dative, although QL does not say so.~~

Nos quoque simul** misellos, qui velut inertes, operam dedimus, et exilem gloriae tuae formavimus** laudem,** ex omni perturbatione insidiantium eripias, a suggestionem** spirituum immundorum custodias, quatenus fideliter Jesu Christo domino** servire** mereamur.

** “Nos quoque simul misellos” – Fal. M, S; Vat. barb. lat. 586

“Nos quoque misellos simul” – M, Arras 462, O, X, BNF 5287, BNF 5296C, BNF 5344, BNF 5573, Y, U, C, Rouen 1383, Saint-Omer 715, Vatican ArchCap A3, R, Vatican ArchCap A7

“Nos quoque misellos simul adjuves” – T

“Nosque” – Mom. [Obviously misreading “Nos q°q;” with o above first q]

- "Nos quoque" -- Wien 12831, G, BNF 989 (no simul);
- "Nos quoque misellynos simul" -- BNF 5360
- "Nos quoque misellunos simul" - BNF NAL 2335
- ** "formavimus" - Mom. etc; *default*.
- "firmavimus" - X.
- ** "qui...laudem" (as above) -- Mom. Fal., *default*. U, T, Saint-Omer 715, Vat. barb. lat. 586, Vatican ArchCap A3, R, Vatican ArchCap A7
- "qui simul operi tuae gloriae dedimus laudem" - Wien 12831, BNF 989,
- "qui operum tuae gloriae dedimus laudem" - O, BNF 5360, Y, C, BNF NAL 2335, Rouen 1383 (operi)
- ** "formavimus" - Mom. etc; *default*.
- "firmavimus" - X.
- ** "et suggestionem" - Mom.;
- "et a suggestione" - Fal. Wien 12831, BNF 989 (et added later), X, S
- "a suggestione" (omitting *et* - if the *et* was tironian, this is easily lost) - G, M, O, BNF 5287, BNF 5296C, BNF 5344, BNF 5360, BNF 5573, Y, U, T, C, BNF NAL 2335, Rouen 1383, Saint-Omer 715, Vat. barb. lat. 586, Vatican ArchCap A3, R, Vatican ArchCap A7
- ** "domino" -- Fal., Wien 12831, BNF 989, X, S, BNF 5296C (but before Jesus), BNF 5344, BNF 5573, T, Rouen 1383, Saint-Omer 715, Vat. barb. lat. 586, Vatican ArchCap A7
- "domino nostro" - U (probably others), C
- om* -- Mom., O, BNF 5360, Y
- "digne" - BNF NAL 2335
- ** Inserts after servire "in perpetuum" - O, BNF 989, BNF 5360, C, BNF NAL 2335

We also, at the same time, have devoted our attention to the poor and helpless, and we have offered our scant praise of your glory, deliver us from every disturbance of those who seek to entrap us, and guard us from the whisperings of foul spirits, so that faithfully we may deserve to serve our Lord Jesus Christ.

Qui cum** Patre et Spiritu Sancto vivit et regnat, Deus, per omnia** secula seculorum. Amen.

- ** "cum" - default
- "cum domino" - Saint-Omer 715. Probably scribal typo
- ** "omnia" *probably default*
- "infinita" - U
- erasure after "omnia" - Rouen 1383
- "in" instead of "per omnia". - Vat. barb. lat. 586
- ** After "deus" insert "dominis noster iesu christe"?
- ** Complete sentence is omitted - C **WHAT ABOUT THE REST OF ITS GROUP?**

Who lives and reigns with the Father and the Holy Spirit, God forever and ever.
Amen.